

# JOURNAL

## OF THE

# BRITISH SOCIETY OF DOWSERS

Vol. XIV No. 97



SEPTEMBER, 1957

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# BRITISH SOCIETY OF DOWSERS

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# JOURNAL OF THE BRITISH SOCIETY OF DOWSERS

Vol. XIV No. 97

September, 1957

## NOTICES

**Members are reminded that subscriptions for the year July 1st, 1957, to June 30th, 1958, namely £1 10s. for Home members and £1 for Overseas members, were due on July 1st.**

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The Editor would be grateful if members, especially those living abroad, would send extracts to him concerning radiesthesia and dowsing which appear in local papers, giving the name of the paper and the date of issue.

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The Title Page and Contents of Volume XIII of the Journal are now ready and can be obtained gratis from the Editor on application.

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Members taking books from the Library are requested to return them within a month or to ask for an extension.

In making payment for postage of books, or for other purposes, in stamps, it is requested that values higher than 2½d. should not be sent.

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Six free copies of the *Journal* will be given, on request, to writers of articles in it, in addition to the usual copy.

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The price of the *Journal* to non-members is now 6s. post free.

The price to members of new journals in excess of the free numbers is 4s., and of back numbers 2s.

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The Society's badges can be obtained from the Honorary Secretary for 1s. 3d. post free.

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Contributions for the *Journal*, preferably in typescript, should be sent to the Editor at least five weeks before the first day of March, June, September and December, if they are to appear in the respective *Journals* for those months.

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Communications for the Editor, and inquiries, should be sent to Colonel A. H. Bell, York House, Portugal Street, London, W.C.2.

## THE CONGRESS AT MOOR PARK COLLEGE

As the meeting last year had been an acknowledged success, it had been decided to hold another meeting on the same lines in 1957.

So it was that a party of twenty-one people assembled at the College on the afternoon of Friday, July 5th, to spend the following hours till Sunday afternoon in the beautiful and peaceful surroundings of the Wey Valley.

One of the objects of the Congress was to attract members, who, by reason of distance, cannot conveniently attend meetings in London, and this object was so far fulfilled in that two members came from Ireland, one from Scotland, one from Church Stretton in Shropshire. The party of twenty-one was increased by a few other members who attended on Saturday and Sunday, or who found lodging nearby, amongst them being Dr. Ida Rolf, from New York, whilst our energetic Treasurer, Mr. Somers Taylor, bicycled from London early on Saturday morning and returned the same evening.

The programme, which had included a lecture by Mrs. Barraclough on medical radiesthesia on Friday evening, and another on archaeological dowsing by Mr. Latham on Saturday morning, had to be adjusted owing to the unavoidable absence of the lecturers. The lecture on Friday evening was therefore replaced by a discussion started by Mr. Noel Macbeth on four basic principles in all radiesthetic work, including its application to chemical analysis, namely :

- (1) The ability to detect and differentiate between influences emanating from material objects ;

- (2) The dependence of differentiation on the diffraction of vibrations characteristic of the material under consideration ;

- (3) The existence of a law of similars, comparable to the natural directional sense in animals, and evidenced in the radiesthetist when in search of his objective, by the efficacy of " samples."

- (4) The ability of the radiesthetist to send back an influence in harmony with that from his objective.

On Saturday morning, in anticipation of a visit to the ruins of Waverley Abbey in the afternoon, Colonel Bell gave a short talk on the history of the monastery, the first of the Cistercian order to be built in Great Britain. A plan taken from the book by the late Sir Harold Brakspear showed the sequence of its building from its foundation in 1128 till its surrender in 1536, though amongst omissions were the positions of the outer and inner gate-houses, the foundations of which have not been discovered.

Later in the morning Colonel Merrylees, filling the gap due to Mr. Latham's absence, started a discussion on certain questions fundamental to all dowsing operations, namely :

- (1) The nature of the physical forces, which cause the movement of the dowser's instruments.



(2) Whether the dowser's nervo-muscular reflexes are due to the direct effect of radiation or to a mental stimulus.

(3) If a purely physical explanation is possible for dowsing on the ground, what explanation can be provided for dowsing on a map or from a blood spot.

(4) To what category of scientist should resort be made for investigation.

After lunch Canon Parsons, to whom the College owes its existence, gave a short talk about the building itself and about the aims and objects of the College for Adult Christian Education, the purpose to which the building is dedicated.

Most of the party then proceeded to the ruins of Waverley Abbey situated about a mile to the south, partly encircled by a loop of the Rivey Wey. Little of the once extensive buildings remains above ground but dowsers had no difficulty in tracing the invisible foundations and the line of the main drain on the southside. What appears to be the foundations of our east-west wall on the north side of the church, not shown on the plan, was located by Mr. Spong, and Colonel Merrylees detected the line of a subterranean stream at some depth on the south side.

In the evening an impromptu discussion on map dowsing took place followed, after 9 o'clock tea, by some interesting remarks by Major Blyth-Praeger on his use of Bach remedies and then by a talk from Dr. Ida Rolf on her method of manipulative therapy.

On Sunday morning most of the residents attended the service at 8.15, to which Canon Parsons had kindly invited us, in the chapel, which had been completed since the Congress last year.

During the morning Mr. Spong gave a talk on some of his water-divining experiences in Sussex, and continued with his ideas arising from his work as a healer, both subjects causing much discussion and comment.

Several members, including Baron de Robeck from 'overseas', whose first opportunity this was of attending a B.S.D. meeting, joined the Congress in time to hear the lecture by Dr. A. T. Westlaie, which, as on previous occasions, provoked the interest of his audience by reason of the lecturer's high ethical standpoint and the revolutionary method of medical treatment foreshadowed.

Tea was ready soon after the end of this lecture, after which members dispersed to their several destinations.

As far as one could judge everyone seemed to have enjoyed this opportunity for meeting and discussion, in which there was never a hint of acrimony. It is natural that no unanimity of opinion should have been revealed, but nearly everyone took the opportunity of expressing his or her opinion, and this, in itself, is always a matter for satisfaction.

We owe our thanks to all those who took a part in the proceedings, especially to Mr. Macbeth and Colonel Merrylees, who filled the gaps left by the two absent lecturers, also to Mr. Spong and particularly to Dr. Westlake, whose lecture is reproduced in this journal.

For preparations beforehand and his help during the Congress we owe our special thanks to Major Blyth-Praeger, who was always ready to leave his home at Farnborough to attend to matters at Moor Park.

Finally we must record our grateful appreciation of our hospitable treatment at the College by Canon Parsons and the Staff. Nothing could have been pleasanter than the material conditions in which the two days were spent, and from the immaterial point of view, we must all have felt that the spirit of Christian Fellowship which the College enjoys was, for the time being, extended also to us.

## NOTES ON THE MOOR PARK CONGRESS

BY A B.S.D. MEMBER

On our arrival on Friday, July 5th, we were due to listen to a paper prepared by Mrs. G. Barraclough. Owing to her illness Mr. Noel Macbeth was called upon to give an *ex tempore* address instead. He developed the theme that Dowsing and Radiesthesia (as a single art) are manifestations of three dominant or outstanding effects corresponding to three parts of the speaker's hypothesis.

The speaker's aim was to bring together, if possible, the apparently diverging views of "schools" among rod and pendulum users: if the basic causes can be accepted, there can be a clearer understanding of the similarities and differences between the tools and the working methods which are employed by these various operative groups.

We were disappointed also by not hearing an archaeological dowser, Mr. L. J. Latham, on the second day. The time for this lecture was ably filled by Colonel Merrylees, who started a discussion on four points of fundamental interest to dowsers.

On Saturday afternoon there was an *impromptu* meeting after our return from experimenting in dowsing over the grounds of the ruined Waverley Abbey, devoted to an informal talk of a question and answer kind regarding the various subjects which had been mentioned by Mr. Macbeth the evening before. As the Chairman at this meeting, Mr. Macbeth gave us short pictures of experiences, both serious and humorous, connected with past Congresses or with the lives of the hundred or more authors on radiesthesia whose books he has read. Although the following anecdote was not given during this formal discussion but at another

moment during the Congress, our present readers may be amused by an incident connected with early broadcasting or transmitting experiment. At the Lausanne Conference M. Mellin, when he found a neighbouring lady unwilling to stop talking, stuck a pocket knife blade into his own calf and found that then she stopped her conversation at once in order to investigate the cause of a similar sensation she felt on her own person. (This anecdote is connected with a "reverse" of radiesthesia, i.e., intentionally transmitting instead of receiving over or across space—or is it an example of telepathy?).

After supper on Saturday there was a general discussion on map-reading technique. The speakers were, for the most part, the dowisers present. It was pointed out how useful it was to know beforehand from "map-dowsing" what to expect when the prospection site was reached. The skilled dowisers who spoke, Colonel Merrylees in particular, claimed that they could obtain such information from maps without treating these in any way, even without map orientation. The present reader may be glad to have it pointed out that most of those who have written on map-dowsing have explained that information is obtained more easily from the surface of a map which has had its geometrical pattern "amplified" by one way or another, when the connection is somehow increased or strengthened between the ground surface analysed and the geometrical image of some of the ground features, i.e., the map.

After the service conducted in the chapel by the Rev. Canon Parsons, a Congress session was devoted to the hearing of a very helpful account of dowsing experience, given by Mr. Noel Spong. The facts dealt largely with water at shallow depth in Sussex, where the most serious problem is how to avoid the finding of saline water. After a mild earthquake a well may be found to have become dry owing to a change in the position of the fissure on which it was sited. When a new fissure and a new supply of water are then discovered, the water may be saline (in Sussex, like Epsom salts). Colonel Merrylees at this point said that when this happens the salt usually disappears from the water after a time, i.e., after the water had been washed out of the new fissure by being tapped for the water supply.

Dr. A. T. Westlake gave the meeting its last lecture, which is reproduced in this Journal.

It would be unsuitable to close this account without mentioning the appreciation we all felt for the interest Canon Parsons took in our proceedings and for the talk he gave us.

Congressists who had been to Moor Park in 1956 were certainly very grateful to receive the same excellent hospitality as before. The Council of the B.S.D. has once again helped dowisers and indoor diviners better to understand each other's work and ideals, and earned our sincerest thanks.

## RECEPTIVITY, PATTERN AND WHOLENESS

*A lecture delivered at Moor Park College on Sunday, July 7th*

BY A. T. WESTLAKE, B.A., M.B., B.CHIR., M.R.C.S., L.R.C.P.

Last year I was privileged to address you on the subject of "The Future of Radiesthesia," and although I did not say so at the time, some of the ideas, especially in the latter part of the lecture, were the result of work carried out by a small group, of whom I was one, which has been exploring the fundamentals of healing, especially spiritual healing. Since then we have continued our investigations, and I have thought that what may be of most interest to you this afternoon would be to add an addendum or postscript to last year's lecture in the light of findings which have emerged since. Unfortunately I shall have to speak largely in general terms and shall be unable to show you any of the actual data, as to do so would be premature at this time.

You will remember, last year, that I suggested that the dowser or radiesthetist operated on various levels. The first, the physical, has been extensively explored by very many workers, whose findings go far to settle the reality of physical radiesthesia. The human dowser is, on this level, only a very sensitive instrument for picking up and recording the radiations sent out by various substances. In this field I suggested that the dowser might well be ousted in due course by the invention of instruments which would do all that the human instrument can do, but without the disadvantage of the human emotional factor.

On the next level—the so-called Psychic Dowsing—but which Maby would prefer to call Divination and not Radiesthesia, we know that excellent results can be obtained both in the fields of Dowsing and of Medicine. There is no doubt that increasing reliability and accuracy can be acquired as I pointed out in my two papers *The Contribution of Radiesthesia to the New Medicine* and *Towards Radiesthetic Accuracy*, papers which were in essence a study and analysis of the results obtained by Dr. Laurence, over a wide range of cases, when McDonagh's Unity Theory of Disease is used as a framework for radiesthetic investigation, and homoeopathy for treatment. We know too that other workers on this level also obtain good results. The actual mechanism I suggested in my paper *Radiesthesia in the Light of Huna Theory and Practice*.

I went on to suggest that this radiesthetic sensitivity could be trained and developed so as to function on even higher levels. Further investigation has revealed that this is not strictly true in the sense that, while it is true that functioning on this higher level is possible, it ceases to be radiesthetic sensitivity and becomes rather a receptivity of understanding, i.e., it ceases to be either physical Radiesthesia or Divination.

Let me explain. Investigation of the sensitives of the group revealed that as the work proceeded the level of consciousness steadily rose, and that when the reading on the Brunler scale was over 508 the sensitive no longer operated on a psychic level, but was now on a mental level of full consciousness and became independent of the limitations of both time and space, in the sense that it was possible to recover the past, and neither witnesses or actual remedies were required, and orientation was unnecessary. This state has been described as the eighth level of consciousness.

There are higher levels still, of Clairvoyance and of Clairaudience, but not in the ordinary psychic sense, as the vision and the speech are inward and not outward; it is the inner vision and the still small voice which is apprehended in full consciousness, not the apparition or the trumpet of the séance room under trance.

The method of question and answer which I described last time is particularly appropriate to this level, as a whole new world of knowledge and understanding is available without the limitation of the lower levels of consciousness, and this method of question and answer was in fact used by the group to elucidate various problems.

It is an interesting point that with the attainment of this level comes the ability to use a pendulum which it may have been quite impossible to use on a lower level. The pendulum becomes the recorder of receptivity rather than sensitivity. Indeed in Maby's definition of Radiesthesia the pendulist is no longer a dowser.

To summarise—the ordinary radiesthetist or dowser uses psychosomatic faculties in obtaining his dowsing results which may be purely physical, purely psychic or a combination of both. But the pendulist working on these higher levels requires receptivity rather than sensitivity and is conditioned by a conscious understanding of the implications of truth. What has emerged is thus a combination of receptivity, knowledge, discrimination, reason, imagination, and, not least, common sense. It has, moreover, given access to those higher levels of consciousness which we have learnt in all reverence to recognise as the threshold of contact with the mind of Christ. I make no apology for this statement as I believe it to be a fact that the truth needed in these times can *only* be obtained and be forthcoming from this source.

I want now to consider some of the findings which were arrived at by our group, findings arrived at partly by intellectual reasoning, partly by direct revelation and partly by question and answer, this latter being used when it was impossible to arrive at the truth by any other means. In this case we relied on the promise "For where two or three are gathered together in my name, there am I (the Truth) in the midst of them." On such occasions the pendulist operating on the high level of consciousness tuned him-

self mentally to contact the truth, opened himself to receive it, and recorded it by means of the pendulum.

We addressed ourselves first of all to the subject of Radionics, which as you well know is an instrumental development of Radiesthesia.

It is clear to anyone who has used and had experience of any form of radionic apparatus, whether Abrams', Drown's, de la Warr's or any others, that the instruments do work, in that they produce some sort of results, usually good, but sometimes detrimental to the patients treated by them. But why did they work? What were the forces and influences involved, and how did they work?

Not being satisfied with the usual explanations, particularly of the so-called "broadcasting," it occurred to us that possibly the solution lay in the pattern itself of the instruments.

Although the conception of pattern or form as that which makes a thing what it is, is an old idea, it is an idea the development of which belongs essentially to the twentieth century. For instance, Whyte, in his book *Accept on Form*, regards Pattern as the dynamic idea of the science of the future, just as Number, Space, Time, Atom, Energy, Organism, Mind, Unconscious Mind, Historical Process, Statistics have each in turn been the dynamic ideas of the past, serving as he says "directly as instruments for understanding the universe."

"To understand anything" says Whyte, "one must penetrate sufficiently deeply towards the ultimate pattern . . . only a new scientific doctrine of structure and form, i.e., pattern, can suggest the crucial experiments which can lead to the solution of those master problems of matter, life and mind." These problems he defines as "the theory of fundamental particles, the theory of the pulsating structure of organisms, and the theory of the pulsating structure of the brain." He goes on to say "Many of the special sciences of to-day require a way of making complex systems appear simple, so that a single observation can reveal something about a system as a whole. When such a method appears, it may be possible to apply it at once to a system of particles, to the internal arrangement of an organism, and to the working of the brain."

In view of Whyte's use of the word brain in conjunction with mind, I think it is very important at this point, in order to avoid confusion, to distinguish clearly between intellect and mind. Intellect belongs to the physical level of man's make-up and is a function of the physical brain, that is why it is becoming possible to invent machines which are already carrying out, even better than the human brain, a great number of his intellectual activities. Thinking is largely a mechanical activity.

The activities of the mind on the other hand are very different and cannot be mechanised, in as much as they consist of awareness, discrimination and imagination, all attributes of Wisdom and Understanding. Steiner, you will remember, said that man consisted of four levels: The physical with Intellect; the emotional with Inspiration; the mental with Imagination; the spiritual with Intuition. In addition, just as the emotional plane is the scene of the struggle for balance, so the mental plane is the scene of the struggle for freedom, the reality of which has been brought home so terrifyingly by the recently published book *Battle for the Mind* by William Sargent.

But to come back to our main theme. Pattern, it would seem, is of supreme importance, especially if one remembers that the ultimate pattern is twofold, it is both a resultant and a force in its own right.

From all this it seemed to us that possibly the radionic instruments functioned in virtue of their pattern, and failed in so far as this pattern was incorrect or incomplete.

Experimentation proved this to be the case, at any rate in part, and thus we were led to try and find the right patterns which not only worked but provided the clues to the nature of the forces involved, and showed indeed that the patterns provided the necessary focus for the unknown cosmic forces to manifest.

It was clear that if we were dealing with patterns of healing, and especially of spiritual healing, that the pattern must include all aspects of man, and that there must be a causal chain running throughout from the spiritual to the physical and *vice versa*.

We are all aware that there must be a relationship between our bodies, with their physical functions, and our senses, feelings and emotions, our mental states, and our spiritual conditions; but very little appears to be known of these relationships, or of the causal sequences which must connect them.

If such knowledge were available then we should begin to understand the true nature of man, the true nature of health, and the real inwardness of spiritual healing. It would be possible moreover to detect the blockages on the various levels, which impede the free flow of the forces, blockages which manifest to us as disease or disorder. It should also be possible to measure the amount and quality of the flow, and whether excessive or deficient.

That these ideas may appear strange is only because we are largely unaware of the existence of the chain, of the nature of the relationships and causal sequences which do exist; nor can they be determined, as the necessary pattern of interpretation is lacking.

Early on in our work this pattern of interpretation was forthcoming and proved to be the master pattern, governing, as well as interpreting, all subsequent work.



Following this, over a period of time various derivative patterns were also forthcoming. These divided themselves into two clear-cut divisions, what we called the static patterns and the dynamic. The purpose of these seemed to be to help us in the understanding of the master pattern, although they also proved to be healing instruments in their own right.

The static instruments required the addition of actual substances to the pattern whether these were Bach remedies, bio-chemics, nosodes, elements, or various poisons in homocopathic potency; the dynamic appeared to work without the actual substances, with the names only. Again, in the case of the static the mode of the action of the forces appeared to be from within outwards, therefore they "radiated," and precautions had to be taken when operating them, as we found out to our cost. In the case of the dynamic the forces seemed to work from without inwards and therefore they did not "radiate" and no precautions had to be taken.

That the static instruments at least were potent became evident when, as a result of mistiming, blood specimens were left on double the time they should have been, with the result that the patients were inexplicably much worse, until the cause was ascertained and a further treatment with the right timing given.

With the last of the static instruments the automatic element entered in for the first time, in that we found the remedies did not need to be determined radiesthetically beforehand, all that was necessary was for the specimen to be placed centrally in the pattern (with *all* the remedies in their right positions) and left for the indicated time. All the dynamic instruments were also automatic in this sense.

You will doubtless be as astonished as we were at this totally new conception of healing, wherein one pattern with its remedies seemed to cover all types of disease, and it is the patient (or animal) himself who selects what he needs, and not the operator or doctor.

Eventually it was found possible, in addition to the derivative instruments, to get a series of patterns of the various levels—the spiritual, the mental-formative, the soul-emotional and the physical, which, as the same master pattern ran throughout, gave quite clearly a series of comparable relationships, and the causal chain connecting them. These series of connected patterns of the various levels we called just simply "Man."

From such a complete set of patterns it is possible to make a fundamental analysis finding out on what levels and whereabouts on any level blockages were present, and tracing the effects of such blockages both up and down. The linkage we found was *Colour* manifesting on all planes, each colour manifesting in the



same position and in the same relationship, thus making it possible to compare one level with another and effect a true correlation.

For example here is one chain, all linked together by the colour red. Starting on the spiritual level with the gifts of the spirit—the acquisition of which would appear to be the spiritual purpose of our earthly life—we have the gift of tongues, with its Bach remedy *Holly*; the sense of taste, with its Bach remedy *Century*; the note *A#*; the biochemic salt *Calc Fluor*; and on the physical level the Digestive process with its two systems Pulmonary and Nutritional.

In all this correlation we were greatly helped by the existing work of three outstanding figures of this century—Dr. Rudolf Steiner, Dr. Edward Bach and Dr. Bullinger. Indeed without their contributions, it would have been quite impossible to have made intelligent progress.

I should like to have specified the contribution of each, but time will not allow me to do so, and so I will just give a glimpse of Dr. Bach's contribution. As you know, he originally discovered twelve remedies, followed by a further seven and eventually by a final nineteen, making thirty-eight in all. These thirty-eight we found could be divided up into three groups, each dealing with a different level. The original twelve dealt with the soul-emotional level, the next seven, plus seven more from the last nineteen, fourteen in all, with the mental-formative, and the remaining twelve with the spiritual level. The physical level was dealt with indirectly by the Bach and directly by the twelve biochemic salts.

Let us stop at this point for a moment and consider the revolutionary nature of what I have been saying.

Modern medicine is engaged in an ever-increasing elucidation of all the material factors which contribute to healing on the physical plane—this now embraces a wide range of sciences and specialities, and there is no denying that great advances have been made by the application of science and the scientific method to the physical aspect of medicine. Lately, of course, it has been recognised that emotional factors also play a very definite part in the cause and cure of disease and thus psychology has been added, somewhat reluctantly, to the material sciences dealing with medicine, and a linkage made in the form of the now fashionable psycho-somatic approach. But that is as far as any causal chain has got.

It is recognised of course that in some vague and undefined way cures occasionally take place by means of spiritual healing, but if it happens it is usually put down to suggestion, coincidence, or something which cannot be explained. The Church has lost the Ministry of Healing and cannot, as yet, find out how it can be recovered; and even if it did a great gulf would still remain between it and the psycho-somatic outpost of modern medical science.

But if our findings and interpretations in regard to pattern are correct, then the situation is altered in a remarkable and significant way, and the whole interplay between spirit and matter becomes clear and intelligible; the relationship of the various levels and states of man are seen as a causal chain, which gives clear and precise correlation—the thread linking them altogether being colour.

This, of course, would be a tremendous and epoch-making advance for it would make science religious, and religion scientific and demonstrate the spiritualisation of matter, and the materialisation of spirit.

Too long have religious and spiritual factors been considered as something apart from life and living instead of, as is the fact, that spirit and spiritual forces are of the very essence and fabric of material things.

I think that this unification or integration, reconciliation if you will, of Spirit and Matter, has been one of the facts, arising from the pattern, which has impressed us most both as individuals and as a team; the *fact* that the human being is in very truth the meeting place of the heavenly forces from above and the earth forces from below; or in other words that the pre-matter forces and the post-matter forces have the same origin and are indeed the same force only different, in that the latter have been imprisoned or immersed in matter.

Experimentation with the patterns as healing instruments showed that healing appeared to involve three main factors.

Firstly the location and removal of blockages wherever and upon whatever plane they occur.

These blockages may be either racial, i.e., hereditary, or acquired by the individual. For example, if we take the three racial miasmas, which are the curse of humanity, these manifest on the physical plane in many ways, of which the ultimate conditions are: Tuberculosis in all its forms, venereal disease in all its forms and cancer in all its forms. But they also manifest on the other planes as well, thus the T.B. miasm, the V.D. miasm, the Cancer miasm have spiritual counterparts which produce blockages on the spiritual plane; and similarly with the other levels.

As a matter of fact the matter is even more complicated and explains why the miasms are so difficult to deal with. It can be demonstrated radiesthetically that these miasms are present in the soil, in the plants grown on that soil, in the animals and humans that feed on the plants so grown, and finally in the excreta of the animals and humans which goes back into the soil, so that the pathological circle remains complete and continuous. Hence the need to cleanse and heal the soil if we are finally to eliminate these curses of humanity.

Secondly, the blockages removed, the flow of forces has to be restored. Long-continued disuse may have produced disfunction or disorientation of the forces which can only be restored by placing the patient, via his blood spot, in the full healing pattern in which the forces are all flowing normally and freely.

The failure to recognise this factor may be the reason why so often, when in the course of treatment, all the blockages have apparently been removed and cleared, the patient is still not well, and indeed, may often times relapse.

This brings me to the third factor—the necessity for a rise in the level of consciousness. For a lasting, permanent and complete cure it is essential to raise the permanent level of consciousness, as only so can the patient acquire the necessary insight and understanding which will make him of his own free will obey the law—the spiritual law of health.

Let me quote you a passage from Diogenes' weekly article in *Time and Tide* for June 22nd, 1957. The article is entitled "The Search for Meaning." He has been discussing the lack of correspondence between virtue and experience, and Christ's comment that we must "not expect in this world to find that there is any necessary connection between wickedness and disaster, or between virtue and reward. Deliverance from the 'law of accident' comes from repentance." He goes on "now it is a great misfortune for the understanding of many of the most pregnant things that Jesus said, that for us the word 'repentance' has come to possess an emotional, breast-beating, tearful, remorseful significance. We associate it with revival meetings and penitential forms, with confessions of a guilty past and promises of better conduct in the future. But the Greek word translated for us as 'repentance' does not possess these connotations. The word is 'metanoia' and it signifies a 'change of consciousness.' If we want to avoid 'perishing' in the amoral, chaotic, accident-ridden world we have to undergo an internal change of mind. We have to cease to seek the answers we need outside ourselves, and to seek them within ourselves in a change of mind, an alteration of consciousness."

This alteration in this present age and time means the raising of consciousness on to the *mental* plane—the plane of inward understanding, of imagination, of discrimination, of pattern. It is, I think, significant that one of the Bach remedies which deals with blockages on this level, viz., Cherry Plum is used in cases where there is the fear of the mind losing control. This fear can be very real, for if control should be lost over a fair period of time, then not only is understanding lost, but pattern as well, which means that the formative force is no longer under control in an ordered pattern, and so may manifest uninhibited on the physical plane as a cancer, for example.

The raising of the level of consciousness appears to be an automatic effect of using the right, i.e., the appropriate, pattern.

For myself, I feel that at long last I may be in sight of the goal I set myself as a youth forty-five years ago; for when asked what I wanted to do, I replied that I wanted to study health, and now it would seem that it is the master pattern of health which seems to be emerging from the work I have been describing.

Forty-five years ago, to study health, as such—the state of wholeness—was an impossibility, as I quickly discovered; and so one did the next best thing and studied disease and became a doctor, in the hope that as time and opportunity offered one could gain the freedom to pursue one's first love.

By and large this possibility did not come to me for many years, indeed not until I had semi-retired from a busy panel practice in Bermondsey—an excellent preparation, as it proved, for one's subsequent work and researches. I had already been in touch with the late Dr. Williamson, the originator and inspirer of that unique investigation in biological and social health—the Peckham experiment. Here, at long last, was the study of health and wholeness which I had looked for in vain twenty-five years before, but even in the nineteen forties it was too strong meat for the medical pundits, as it eventually came to an untimely end. But its value remains, and may some day be fully assessed and utilised.

One of the facts which emerged from this study was the supreme importance of right nutrition, and the full implications of this was revealed by that great agricultural scientist—the late Sir Albert Howard, with his dictum—that it was not just the right food, but the way it was grown which was important, or in his own phrase “that agriculture is in fact the primary health service.”

A little later Lady Eve Balfour published her famous book *The Living Soil*, which was to inspire the formation of an organisation to actively promote “a fuller understanding of the vital relationships between soil, plant, animal and man”—the Soil Association in other words. This fortunately is still very much alive and is the main body in this country for the promulgation of sane and commonsense ideas on health and wholeness in relation to the soil.

It appeared to me at that time that these between them largely provided the answer to the question—What is health? and when the Social Credit Party asked me to write an outline of a National Health Service—with the emphasis on health—I felt I knew enough to do so.

The scheme was published in 1944 under the title of *Health Abounding*, and I felt it was the last word on the subject. I defined health as made up of seven factors—Fertile Soil, Whole Food, Creative Community, Physical Fitness, Psychological

Integration, Psychic Awareness, Spiritual Perception. Good as far as it went, but alas for my pride, sadly inadequate in the light of one's present knowledge. I still think, however, that my Health Service would have been a vast improvement on our present National Disease Service.

But I suppose even at that time I had a perception that the search was not ended, indeed hardly begun, as my interest in the Bach remedies and Radiesthesia started about this time. Radiesthesia in particular seemed to provide an answer to my search for a more accurate and subtle method of diagnosis and treatment. In the hands of its brilliant exponents, like the late Dr. Guyon Richards, for example, it all looked so straightforward and conclusive; and further it seemed that it might reveal the true nature of health.

My first report, written in 1950, of my radiesthetic investigations was entitled *Wanderings in the Radiesthetic Field*, and indeed it has been a pilgrimage lasting now for fifteen years. Many times it seemed that what had looked so promising in the first place was no more than a will of the wisp. But in the end, as I have already said, it would seem to have led one to a true goal; though paradoxically in doing so it has ceased to be radiesthesia and has become spiritual healing, that prerequisite of the state of wholeness.

One is led back to the old conception that health and wholeness are of God, not of man—wholeness is a spiritual quality, though it may be embodied in a material form.

At the end of one of my lectures I said this: "I cannot help feeling that if the human race is menaced, as it is, with complete destruction by the diabolic and demoniac power of atomic disintegration (the final blasphemy, in that what God hath joined let no man put asunder), yet God in His mercy in this, our hour of need, has revealed a beneficent creative force, even greater, and this power will come to our sick and dying age, to a distracted, bewildered, frightened humanity as the cup of salvation, and with healing in its wings." At that time I was not very clear what I meant by this, beyond equating it with Odyle, Cosmic Orgone Energy, etc., but I now feel it was a true prophecy of the Power or Force—the one in three—which appears to be manifest in the master pattern I have referred to earlier on. This will heal fundamentally, by raising the level of consciousness, i.e., repentance in the true sense, and thus make possible the promise of the New Covenant "After those days, saith the Lord, I will put my laws into their minds, and write them in their hearts . . . for all shall know me, from the least to the greatest."

I know this may sound utterly irrelevant to my scientific colleagues, but let my last word be, again in the words of Holy Writ: "He that hath ears to hear, let him hear."

## ELECTRICAL ENERGY IN YOUR GARDEN

The above is the title of an article which appeared in the October, 1956, issue of *Organic Gardening and Farming* (published by the Rodale Press, Inc., Emmaus 2, Pennsylvania) to which our attention was drawn by one of our overseas members, Mr. Carl H. Betz.

In this article four experiments are described which are reprinted below with the permission of the Editor, Mr. J. J. Rodale.

### *Experiment One :*

With any low-growing garden vegetable, such as broccoli, etc., set rows of metal cans (ordinary tin cans), with the tops and bottoms removed, beside each seedling plant in the row. The metal cylinders should be placed firmly—about an inch or so—into the soil. At a distance from these, raise another row or more of the same vegetables in the same way omitting only the cans.

### *Experiment Two :*

In the soil next to a number of potted plants such as radishes—or in the garden plot next to these or carrots, etc.—insert a piece of wood through which a circle of copper wire is suspended. Allow enough circumference so that the suspended wire does not touch the plant. Again, provide several check plants, treated equally, without the wire arrangement. \*

### *Experiment Three :*

Directly over a row of vegetables, stretch a wire fastened to poles at the ends of the row. Keep this just high enough so that here, too, no plant is touched. Grow one or more rows of the same vegetables as a test comparison. A variation on this idea is a metal grid, or iron-netting, placed in the soil around each of the plants—but not in contact—in the row.

### *Experiment Four:*

On the stalk and branches of tomatoes, beans or any vine-type plant, hang metal balls such as the red-coloured Christmas tree balls. Attach these carefully, being sure that they are not tied too tightly and are not heavy enough to hamper the plant's development.

Members who try any of these experiments might like to report results.

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\* An illustration shows a horizontal ring of wire encircling the plant just below the sprout of leaves, attached to a wooden peg.—Editor.

## THE HAND IN DOWSING

*Lecture delivered to the Society on June 19th, 1957*

BY B. B. HUTCHINSON

I feel very honoured to be invited here this afternoon to talk of my beloved "Hands"; and I am sure of a sympathetic hearing, for the objects of your Society and the Society for the Study of Physiological Patterns have a common ground. We both have faced the hostility of the outside world, and we both know how hard it is to keep an open mind and refrain from defending our pet prejudices while our hard-won scientific approach flies in all directions.

May I cut out a little dead wood first? Directly a stranger hears the word "Hands" he or she beams happily and says: I know, left hand you are born with and right is what you make of it. I do not think anyone has ever seen a baby with lines on its left hand and a bare right palm!

On a right-handed person the operative hand changes more quickly and is more factual. For instance, prior to an illness one often sees the texture of lines and skin pattern breaking down long before the physical manifestation. The other hand follows more slowly. On recovery the right hand clears up but the left only follows as the memory of the illness fades. If one sees a breakdown on the left and none on the right it is fairly certain to assume an illness up to about six months previously.

From this one can picture the left hand as being more representative of our thoughts and feelings while the right hand shows our factual, day-to-day attitude. Left-handed people allowed to live in their left-handed world may reverse this tendency, but they are rarely allowed to do so, especially women, since all domestic utensils are right handed.

There is so much inherited pattern about hands that one often finds a separate parent or grandparent on either hand. This frequently occurs, or is more obvious, when the parents are of very divergent types.

It is important to realise how much lines can change in direction as well as in texture; how much they can appear, grow or fade out. This ability seems to confirm the statement in the book you probably all know, *Psychical Physics*, by Professor Tromp. He says of flexure lines, p. 188, "It can be proved that lines are not the result of working or simple folding of the hand: (1) The lines are always deeply marked at birth; (2) lines are found on the hand where no folding occurs; (3) certain diseases, such as paralysis, might cause the disappearance of lines, whereas those parts of the hand are still folded. In other words flexure lines



are directly or indirectly reflexions of a certain distribution and function of nerves." He then goes on to discuss the pattern of forces connecting brain and hand, and how they must differ from hand to hand.

I would remind you too, of Mrs. St. Hill's classic painter. While she and her students were in a hospital studying hands a painter was brought in who had fallen a great height from a scaffold. All his lines had completely disappeared. The students watched and noted his hands for several weeks and as he gradually regained consciousness the lines came back. There are other equally authentic cases. I had a case myself recently in Kenya. The Lady was too ill to take a print, but all the lines on her right hand had almost faded away. This fading was caused by Cuprum deficiency, and as she took homoeopathic copper the lines came back. Five months later when I saw her again both hands were normal.

Tromp also says, "The flexure lines are the surface registration of the mobility of bony parts. They mark the site on the hand which is brought into action by the movement of the underlying bony joint." This is often misunderstood. The flesh folds where the lines are engraved. The lines do *not* come in response to the folding. May I remind you of the neat parcels of muscle which serve the thumb and the fourth finger. From this the main lines up the palm should go to the little finger and close in on the thumb at the top. In a dowser's hand we *may* find the little finger line important, but it is not usually stressed in the average hand.

One is often asked "What is the use of studying hands?" A very good reason was given to me the other day: At least it helps us to resist the usual human expectation that other people are exactly like ourselves. We then decided all members of UNO, NATO and so on would benefit from a concise course of hand interpretation! Hands are a convenient map of the individual and it is as stupid to set out in a car for, say, Much-Binding-in-the-Marsh without knowing whether it is north, south, east or west as to try to work as a school teacher, welfare worker, or even a psychiatrist without having at least a slight, an A.A. handbook map knowledge, of the basic map everyone carries on his hands.

Professor Tromp tells at great length and great interest of the amazingly fine nuances of the refined spirit of electricity, one might visualise it as potentised electricity, that is found holding human, animal and plant cells to their work; stimulating or retarding germs and so on. It is all so infinitesimal that we are a bit apt to think of it with our heads only. I think hands help to bring home to our hearts as well as to our heads that a human being is an electrical instrument. This does seem important from the Dowsing angle. One gets so weary of the spurious scientific



type that speaks, and quite extensively, of the electrical effects of nerve messages, then clings to the chemical action aspect and regards the electrical effect as a side line or by-product. In vain one asks these people to consider a car accumulator which also has chemical action, but they do not think of the starter, plugs, or lights as a side line.

The more one studies hands and appreciates the nerve endings in their orderly rows of skin pattern, their indentations with worry, their fadings and their returns, the more one realises that here is a very finely adjusted electrical apparatus, ready to pick up and register any variation of current; the finer the instrument the more delicate the response.

Before we look at the area of minimum skin resistance I want to remind you of the lay-out of the hand. Thumb, first and second fingers (and half the third) are served by the Median nerve—as useful, hard working, all purpose a nerve as you will find in the body. This part of the hand, the part nearest to you as you bring it in towards yourself, registers *you*, your personal relationship to other people, to your background, to your wishes and desires, and, most important of all, your ability to determine and achieve those desires.

The skin on this part of the hand, especially between the thumb and first finger and a little way towards the centre of the palm has the area of *least* electrical resistance. One can picture all those rows and rows of little nerve endings almost grabbing any electrical type message and sending it on to the brain via the most excellent responsive Median nerve. Note it is being sent to the conscious, practical and “aware” part of the brain.

The other side of the hand, aligned from the little finger and half the third, pictures our relationship with the outside world; our relationship with nature and our instinctive reactions to that outside world. Here is the area which is so often specially wired for contact with that intangible “atmosphere” from weather, from natural forces, from houses, from crowds, or from people with whom we are not consciously in touch. (Fig. 1).

A colleague of the Society for the Study of Physiological Patterns, working in Israel with an oil company, recently spent his leave studying many thousands of criminal hand prints. He postulates that this patterning of the percussion shows an *atavistic* tendency. (Are some forms of this extra sensory perception atavistic? It might be so, but, looking up a very diverse group of twenty-four pairs of African hands' prints, only six had the percussion mount markedly patterned, and three of these are talented and successful musicians with the African Broadcasting Corporation).

This patterning is not essential to Dowsters, but it is very usual. Fig. 1 shows the mount of a very well-known exponent. When the lower transverse line we call the "Head Line" lies in the folds of the pattern the owner can use the messages he senses.

#### LINES

Think of the lines as the habitual path of thought of the brain. You remember the law of association when someone says "wash tub" and people answer: aching back, Monday, Mother or Victoriana? That is the habitual path of thought and we say that the direction of those paths is shown in the hand. So, to repeat, since the lower transverse line shows the energy available to the brain, a long clear line, at one with the skin pattern, shows the person who is aware of the sensations received by his palm.

I know there is a rapidly expanding school of thought which postulates that *all* dowsing and radiesthetic phenomena are non-material. Not, I gather, *thought* transference, but feeling transference, or a tuning in to we know not what. It seems a hopeful sign that learned men are turning their backs on pure materialism. Many of us feel if only we could be free of this all-too-solid body we could have a much wider knowledge—or, let us say, wisdom, since knowledge is so often limited to book learning. But they, the learned ones, still seem to use their pendulums. Symbolic though it may be, they seem to need some contact through their hands.

Hands register several types of energy, perhaps they throw some light on this revived angle. There is no doubt that the wrist end or base of the hand shows the degree of life in the owner. As I am among friends may I call it Life Force? That there is a so-far-unmeasured "something" flowing, existing between sky and earth we all accept. You know better than I how much work has been done on the cosmic radiation level and they tell us that the bombardment diffuses at earth atmosphere level. My own very humble and inadequate work suggests our intake is adjusted between spleen and pineal gland and that the trace element manganese has a lot of influence on our response. But that is the medical aspect...The base of the hand shows unmistakably how much capacity of intake we have. Singers, speakers, healers, including the doctors and nurses whose very presence makes the patient feel safe and better, all those who give out that sense of vitality have well padded bases.

Towards the centre of the palm hands show an area of ordinary physical, or Martian energy; while the energy for thought comes at the top under the fingers. Fingers themselves repeat the picture in our instinctive interests, the phalange next the palm showing our attitude to physical aspects, the middle phalange might be described as common sense and the nail section measures

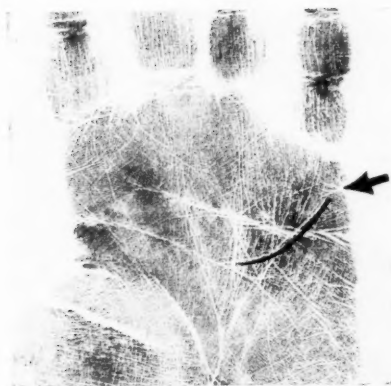


Fig. 1. Outline indicates one of the more usual dowser patterns. From the hand of a very well known water diviner.

Fig. 2. a. Unusual line said to denote "search into the unknown."  
b. Lines of intuition joining line "a."

Fig. 3. From the hand of a well known medical dowser. Very deep intuition line crosses a straight factual head line.



Fig. 4. Three main lines joining under first finger suggest tendency to any shock being delayed in manifestation.

higher mental—theories, abstract thought and an interest in clear thought pictures.

I should like here to suggest two hypotheses for your consideration :

Let us start with the material of the padding, "Fascia." There is very little fat on the palm of the hand, so most of the mount flesh is made up of this wonderful material. It surrounds and insulates all nerves. When one thinks of the fineness of the threads of nerve fibres making up a bundle, all transmitting messages, the insulation must be pretty good or what confusion our simplest action would entail ! Fascia also forms the piping system of veins, lymph, arteries, so it must be elastic and damp-proof. It holds organs in their proper place, protects wearing parts subject to misuse, and seems to be the prototype and ideal of modern plastics. On a laboratory table it loses everything and becomes "tissues of low organisation" so its whole value is when this intangible Life flows through it. The heavy padding of low organisation can be seen in the Mongoloid children studied by Dr. Charlotte Wolf. There faulty endocrine glands cause the loss or diversion of life force.

People with adequate thumbs and a properly working endocrine system who have high padding at the base of the fingers never grow old in their minds. Those little pads between the fingers seem, in fact, to be "boosting" the power of interest and thought shown by the fingers. My hypothesis is that this padding in the palm acts as a *Condenser* in the flow of this mysterious force.

My second hypothesis is, that just as the principle of every stress or strain or mechanical contrivance in modern invention has its prototype in a human body, so man's electrical discoveries will have their prototypes. A very simple basic principle is that a flow of low tension current can be utilised by putting it through a coil with an iron core, and from the core take off a much higher voltaged workable current. We know it is possible to measure the approximate 1/10 volt of thought power. The encephalograph is making almost daily progress in that field. I think every Radiesthetic or Radionic practitioner as well as every Dowser has, in his heart, if not framed over his desk, *Thought transcends all*. We all know how thought can intrude and spoil work ; how it has to be kept concentrated, suppressed and questioning before we can do any work at all.

We know too how people who are short of iron are fatigued, head-achy and lack energy to act or to think. I suggest this Life Force flows through us even as low tension current, animates the X million cells with their submicroscopic speck of iron, and is taken off as required at the voltage that can make muscles move, transmit sensation, or work out problems.

The non-material school must also suppress thought. The thought transference experiments of Dr. Rhine and Dr. Saul, interesting though they be, only get results that would send us all out of business. Are they using this Cosmic or Universal Life Force "boosted" by the condensers in their hands, to get an at-one-ness or the pattern of their objective?

If this is approaching the principle it explains the value of the good, high, often pinkish mount of the Moon (percussion) which is essential to Dowzers.

Another attribute which is most helpful is a flexible joint to the nail phalange second finger. This is where we do not quite agree with Madame de Chrapowicki, because we think that joint is representative of the pineal gland. Whether we are right or not, flexibility there is of the utmost help to all methods of divining.

I have permission to quote one of your members on the two types of perception. This lady has the flexible finger and the high mount, she has also this rather unusual line (Fig. 2). I have two other examples in my collection for this talk. She says she dowzes with her solar plexus, her autonomic nervous system is receiving the messages and the line of intuition (Fig. 2b) is helping the passage to her conscious brain.

Fig. 3 shows the line of intuition on the hand of a pendulum user also very well known. It is very deep and clear. Taking lines as "awareness" you can see how this line wires in all the sensations received in this mount of the moon; the line which does not dominate in the average hand but which one expects to find among the members of the B.S.D.

As exceptionally intelligent people I want to ask your aid over a discovery I think I have made which could be very helpful. It is medical I fear, but . . . when the three main lines of a hand run together under the first finger as in Fig. 4, I have found it constitutes a warning of *delayed shock*. When these people have a shock, either mental or physical, they go numb inside and behave with the greatest calmness. As in this case they may be taken to hospital and sent home apparently little the worse, but, a month later, the shock comes out, often in a mysterious physical illness.

Now my cases may not be sufficiently numerous to be free of the scientists' bugbear of coincidence. If I am correct and the knowledge accepted, much trouble may be saved by treating the patient for shock at the time. We would be grateful for any comments from personal experience that might help us to find the truth.

# THE NATURAL ENERGY PULSATOR

BY MARTIN J. PARKINSON, N.D., PS.D., M.I.S.N.P.

## PART TWO (continued)—INCREASE OF ENERGY CAPACITY

### *Summary of Energist Techniques*

Since time immemorial entities with low energy capacity have sought to increase it by decreasing the energy expenditure in such automatic activities as the breathing in of air, the ingestion of food, and the use of the orgasm reflex. Other notable processes of energy expenditure such as verbalisation in communication, undirected patterns of thought and random sensual perception, have all been curtailed in the endeavour to focalise and collect the Natural Energy being expended in the processes of the psychosomatic organism and to accumulate Natural Energy from all its manifestations in the total environment.

These techniques of Taoism respiratory exercises, Yoga breathing, fasting, vegetarianism, Yin-Yang dietary techniques, chastity, entering the silence, meditation and the mystic trance, were considered potential keys to the door of Ecstasy within which the sought for energy abilities of psychometry, healing, teletherapy, clairvoyance and the ability to discover the unknown, would be granted.

Additionally, in conjunction with the above practices, the ingestion of various drugs, capable of producing auto-hypnosis, eidetic imagery, disassociation of personality, euphoria enhanced sensations and a disruption of the time space continuum to which the entity was habitually orientated, were customarily resorted to. The active properties of certain plants\*, natural gases† and modern drug complexes,‡ notably ataraxics, "psychic energisers" having limited, but definite effects on the entity energy field and the sense perceptions of the psychosomatic organism, vibratory quintessence in the form of homoeopathic drugs with similar properties, naturally occurring§ and artificially produced vitamins, especially of the B<sub>x</sub> vitamin group, have been favourably considered, in combination with glucose (C<sub>6</sub> H<sub>12</sub> O<sub>6</sub>).

From the beginning of man's history the visiting of spas, places where natural springs have empirically been discovered to have vitalising qualities, has been a well-established custom.

\* Most notable are Opium (opium poppy), Mushrooms (*Psilocybe Mexicana* and others), Hashish or Indian Hemp (*Cannalsis*), Mescaline (*Peyotl cactus*), Ayahuasca (*Liana Vine*), Caffeine (in Tea Plant or Coffee Beans), Tobacco Plant, also alcohol distilled from fruit or grains.

† Nitrous oxide (N<sub>2</sub>O), Ether (C<sub>2</sub>H<sub>5</sub>)<sub>2</sub>O, Carbon oxides (CO, CO<sub>2</sub>).

‡ Benzedrine sulphate (5mg. amphetamine sulphate), dextroamphetamine, iproniazid, and L.S.D.25 (lysergic acid diethylamide). The use of "tranquillizer" drugs, Chlorpromazine, Meprobanil, Reserpine and Benaetazine Hydrochloride, may have contrary effects.

§ Particularly Yeast, Wheat germ and Royal Jelly (Bee Food).

Here the imbibing of such spa water replete with Natural Energy has been a favourite occupation of many who sought health and vitality, which is a euphemism for the fundamental desire to increase the pulsatory rate of the energy metabolism and maintain the free expression of the Natural Energy reflexes.

All processes that have alleged vitalising effects on food substances, such as Natural Energy manifesting as electromagnetism or as energy effluvia like the blue electrostatic effect produced by the giratory movement of a glass rod in mercury or the vibratory turbulation of that metal, have been used to impregnate such substance. Likewise the imponderable influence induced by certain basic and fundamental forms;\* the Natural Energy developed during the static or dynamic action of formative forces have the same goal as the other processes, namely the increase of energy capacity through the use of the energised products.

Among other means of ingestion deemed to have influence on the accumulation of Natural Energy is that of the sacred wafer, symbolically charged with Eucharistic energy, and the drinking of blessed water or wine (i.e., water or wine over which certain energy charged gestures are performed). The partaking of a "holy" communion or sacramental supper of grain bread and grape wine is universal where grain and wine abound and where a sacrifice must be made for good harvests. This is a form of mock cannibalism in cultures where personal gods and other individualised cosmic forces are deemed to die and rise again as the whole grain upon which foundation many ancient and contemporary cultures rested.† Among such peoples in ancient times pulsatory ceremonies, notably gyratory movement in dancing and ecstasy discharge via the orgasm reflex, during the spring equinox (Easter), when the grass "God" appeared and in the autumn, when "his gifts" were harvested, and a ritual orgy of primary and secondary discharge of Natural Energy took place.

An allied technique of energy accumulation, utilising the energy imparted to sacred necklaces, medals and other symbolic energist jewellery, is used by devotees of many magio-religious systems. Similarly "life substances" such as amber, jade, pearls, all of which are capable of producing electro-static fields within the entity energy field have been worn on the person since man left

\* Cage of metal spirals (Korschelt), model of Pyramid of Cheops (La Croix à l'Henri *et al.*), Battery of Nine hemispheres (Chaumery et de Belizal), Polarised Spiral Cage (Bovis), Tubes of chemical substances (Voillaume, Turenne), Cage of Seals of Solomon (Bondy), Electrical Energised Device of fifty-six Spirals (Baton), Centre Pole in Square Foundation (Chaumery), Four Aluminium Discs placed at four corners of a square (Parkinson, Poblin), Battery of Nine Plastic Bells (Parkinson), Model of Dendera Temple Lake (Parkinson).

† Maize (Maya), Wheat (Egyptian), Rice (China, Japan, Bali). Other whole food plants, Soya Bean (China). Potatoes (Incas, Irish).



the primordial forest. More sophisticated electro-static producing substances like mercury, glass, resins and artificial resins (plastics), and fabrics of chloride of polyvinyl (I.C.I. Terylene) have been combined to form necklaces, belts, cord bracelets, capable of achieving this object.

The electrolytic action of electrically dissimilar metals, also para- and diamagnetic metals in contact with the bodily fluids have been utilised to increase energy capacity and to remove energy statis. These metals are used in intimate contact with the skin connected or unconnected; or carried within the energy entity field. The gold and silver needles of Acupuncture perform a similar but more complex function. Their minute aeriols protruding from specific Yin and Yang points on the skin into the peripheral energy field, calm and tone, discharging and charging the Natural Energy, under the designation Yin and Yang, in and out, of the cosmic ocean of Natural Energy. Since the development of electricity and the discovery and utilisation of Hertzian waves and microwaves, the use of simple oscillating circuits capable of producing Hertzian waves have been used within and without the entity energy field for energy integration and energy capacity increase.

The enclosure of biological entities by a ferric metal lined box of organic material capable of accumulating naturally negative ions or beta particles, the manifestation of Natural Energy termed "Orgone," has been specifically used for the avowed purpose of increasing energy capacity and orgastic potency, with somewhat inconclusive results. The field created by the accumulator is peripheral to the lining of the box and this impinges on the peripheral energy field of the entity. Pulsatory interaction is understood to take place between the two superimposed fields, the term cosmic superimposition being used to describe the process. Negative ions in the form of orgone energy accumulated in the metal-lined container produce secondary Natural Energy discharge phenomena, notably psychic, in the forms of perception of luminescence, electro-static charge, and subjective feelings of warmth; while the energist goal of primary Natural Energy discharge via the orgasm reflex is the *sine qua non* of "orgone" orientated Natural Energists.

The ingestion of various vital energised substances into the psychosomatic organism, and the use of Natural Energy potent means within the entity energy field, do not in fact exhaust the means of increasing energy capacity. Gyrotory and vibratory movement of the whole psychosomatic organism, in time to regular rhythm produce this effect, especially if the entire skin is exposed to the electro-static creating potential of Natural Energy induced by friction of the entity energy field with the atmospheric Natural Energy of the planet, particularly in secluded sites where such potential of Natural Energy is high.

Rhythmical, gyratory and vibratory movement, such as dancing, is one of the primary and essential arts, far more ancient than man himself; it is a primitive expression alike of religion, one of the earliest techniques for Natural Energy integration and of love expressed through the orgasm energy reflex. To dance was at once both to integrate energy through pulsatory worship and, like using the player reflex, a technique for increasing Natural Energy, prior to a sacramental discharge via the orgasm reflex; the cosmic superimposition of two pulsatory and highly charged energy entities. The cosmic pulsation of the seasons and the great fundamental acts of life were always a sacred occasion for the pulsatory beat of the dance—secondary symbol of the primary energy reflexes.

Vigorous sustained friction of the bare pedal extremities of the entity, which have significant Natural Energy transmitting properties, on thick wool covering in a dry atmosphere, will create increased electro-static in the entity energy field which can be beneficially discharged by careful labial, osculatory contact with an oppositely polarised energy entity. This constitutes an excellent example of the charge—discharge bio-energetic mechanism operating in all energy reflexes, the energy induction procedure in the dowsing and orgasm reflexes being the closest parallel.

Dance music from the pulsating pound of the jungle drum to the blood-pulsating beat of modern rhythms, dance music has throughout history created a mild hypnotic mood or mystic trance, which not infrequently developed into ecstasy. Rhythmical movement as a trance inducing medium is a necessary corollary of anti-motional method such as fasting, abstinence and meditation, and such contemporary techniques of mild hypnosis as polar energised healing circuits, vegeto-therapeutic sessions, dianetic reverie, group Scientology, and the healing service. Psycho-analysis is but an emasculated form of the mesmeric trance, its vigorous forebearer; the result of its compiler's failure as a hypnotist.

In exactly what way this mystic trance functions in Nature Energy metabolism is not yet clear, the exact nature of hypnotism, of radiesthetic divination, and of personal healing, i.e., spiritual (sic), magnetic (sic), is as yet unknown.

A pattern of Natural Energy capacity increase can be formed from the techniques later to be outlined in practical detail during discussion of total energy integration and the comprehensive use of the Natural Energy Pulsator.

The use of the life media, Sun, Water, Air and Earth, for energy capacity increase is very old but of comparatively recent date in Western European countries, their colonies or cultural settlements.

Helio-therapy, the saturation of the nude body of the energy entity with solar energy, was a technique used by the Taoist Hsien as a means of energy integration. Ignorance and super-

stitution delayed its use in Western Europe until very recently, although the Graeco-Roman culture used this method in conjunction with hydro-therapy and gymnastic exercises in the open air.

This combination of technique of therapy was resurrected about one hundred and fifty years ago and developed in the system of natural medicine known as Nature Cure, the most advanced system of which is called Cosmo Vitalism. The cosmo-vital bath, a combined sun and water bath, both functions and has similar therapeutic results as the accumulator of the manifestation of Natural Energy known as "orgone." The use of water as a therapeutic agent is very old and very basic, but was only rediscovered by the Nature Curists,\* about a century ago, because the use of water was feared and hated by the superstitious people of the Middle Ages.

Water of itself is considered to have a vital role to play in the energy economy of the body; cold water applied to the third lung, the skin, has an electromagnetic effect. It arouses the *Vis Viva Naturae* of the organism, the vital force of Natural Energy, and increases such manifestations as nervous activity. The cells of the organism, being generators of Natural Energy, respond to the influence of the electrical properties of the water, which may be of negative potential compared to the electrically positive condition of the energy entity, and become charged with Natural Energy. The bio-dynamic functional activity of the whole entity is enhanced by this energy metabolism consequent on the application of the energy transmitting qualities of electricity in water within the peripheral energy field. The natural iron (Fe) content of the life fluid of the organism, blood, assists the energy integration and bio processes. The blood is the life, but electricity is the life of the blood because it is the medium for the transmission of Natural Energy to all parts of the organism of the entity.

Of interest relative to the above is the fact that particles of dust adhering to the skin may create positive ionisation in the entity energy field, which interferes with energy metabolism. This is removed by application of water, and by the negative ions contained in the air bubbles created by the vigorous lathering of soap ( $3C_{17}H_{35}(OO Na)$ ).

Gymnastic exercise used separately or in conjunction with an integral sun and/or water bath have the function of making the organism a better electromagnetic conductor, owing to the tension of the muscular cells, which has an important function in energy economy.

The utilisation of the Natural Energy in the atmosphere by means of breathing techniques has been used for increase of energy capacity and for the attainment of optimum integration by the Taoist aspirant to hsienship, the Yogis and by contemporary

\* Prissnitz, Just, Kneipp, Kuhne, Bilz, Kirk, Smedley, Wells and Keswick.

pseudo-Tantric and para Yoga techniques such as vegetotherapy and many proto-nature cure methods. Warnings have been issued at all times about the danger involved in such integrative practices for entities of low energy capacity. The efficiency of these techniques for energy metabolism make their irresponsible use a matter of some concern, because of the pulsations of Natural Energy which result in the low capacity energy entity. Since breathing techniques as energy integrators will be considered in more detail later, further discussion here is not considered necessary.

Following research into the phenomenon of light and the analysis of the solar spectrum during the eighteenth and nineteenth centuries in Europe, the belief arose that therapeutic benefit could be derived by passing specific colours of the solar spectrum through glass or silk and applying the resulting coloured radiation to living entities. This system, called chromotherapy, is an interesting adjunct to integral heliotherapy mentioned above. The use of coloured screens as diagnostic aids has been a recent development. \*a, while the colour wavelength has been considered significant in linear diagnostic aids by several researchers \*b. The use of symbolic representation of organic disorders or bacteria by means of colour indicators is not unknown.\*c.

Intimate contact with Mother Earth, in order to integrate the upward emanations of telluric radiations of such vital importance for the energy entity, has been achieved by barefoot perambulation, the horizontal climax of energy reflex discharge, earthing *via* conductors ; i.e., the attachment of the energy entity to earth by means of an energy conductor, such as metal or silk fibres. It has been suggested that increased sensitivity is imparted to linear analytic and diagnostic devices (radiesthetic rules) by connecting them to earth by similar types of conductor.

The application of earth emanation *via* mud baths and mud packs is well established. Certain methods of processing earth claim to increase their emanation quality, while certain rare earths seem to have a preponderance of beneficial Beta particles capable of promoting negative ionisation in a positively ionised atmosphere.

Earth with its magnetic meridian and its vital emanations is an essential factor in the two-way cosmo terrestrial fundamental flow with its opposite pole, the cosmic. It is vital for the energy integration of all entities living on its surface.

The practical integration of cosmic radiation into the entity has been the concern of many cultures. Primitive man was instinctively aware that certain U-shaped headdresses seem to

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\*a Starr White, Leprince, Maury.

\*b Lesourd, Turrenne, Discry, Chaumery et de Belizal, Mellin, Atkinson.

\*c Leprince, De France, Mermet, Marie Bernard, Chouteau.

increase their power or mana. From the Neolithic cave dwelling priest magician to the cultured Pharaoh of Egypt the horned head-dress was at once a symbol of power and a means of increasing the energy potential of its user. Special staffs also used in ceremonial purpose held vertically served the same purpose. Some contemporary devices comprising principally U-shaped elements have been presented as cosmic radiation collectors. The whole question is worthy of examination from the energist orientation; observation at an earlier age would have been unthinkable, due to taboo, religious determinism, superstition and pseudo-scientific scepticism. The fact that instruments of sufficient sensitiveness are hardly yet available to determine the pulsatory fields around such ancient and modern U-shaped cosmic energy collectors must be evaluated in any energist research project for this purpose.

Natural Energy capacity among individuals who are natural attractors, reservoirs and transmitters, is not so important as the possibility of its increase amongst the many by study, awareness, the practice of techniques of energy capacity increase, the acquisition of super-perception and the incorporation of the Natural Energy Pulsator into their personal individual fields. The human organism as an energy entity is its own best regulator and its use of the pulsator is as individual as a personal entity energy pattern.

The pulsator of Natural Energy and its application for the increase of energy capacity is not a system worked out completely by a human brain, but rather an assembly of natural data and catholic concepts, as universal as life and as old as man, from the mines of empiric wisdom strewn along the evolutionary road through the primordial forest, based on as yet to be discovered and formulated impersonal scientific laws. Consideration of the Natural Energy Pulsator must be in terms of natural philosophy and the catholic dialectic of polarisation. Its bio function is meaningless relative to the theistic world view or to that of mechanical materialism. Natural Energism is the only orientation capable of having insight and awareness of Natural Energy and the Pulsator. The properties of Natural Energy and of its collector, the Natural Energy Pulsator, can only be known instinctively, in a subjective/objective way, and not objectively observed. Being in some thing, living with, is entirely different from observing the dead exterior of an object at a distance. Sensual perception by which it is possible to know the properties of the Pulsator is variable and deceptive, and changes with the needs, preferences, emotions and the state of energy entity integration. Perception developed from sensual contacts is markedly influenced by the cultural milieu and education of the observer/percipient, and by the values with which the Pulsator or any other object is artificially endowed. There are no absolutes in a bio-dynamic universe. Science, to be significant to life, must be lived. The Natural Energy Pulsator

and its applications endeavours to function as an intimate part of the bio-dynamic function of living rather than as an abstract invention and scientific technique.

The certainty of a universal truth is not included among the properties of the Natural Energy Pulsator; everything is relative; neither is the pride of an exclusive grace by all cognisant with its construction; nor yet the comfort of a personal salvation inherent in its operation.

It is probably already obvious from previous remarks that the Natural Energy Pulsator can only reach optimum energy potential in conjunction with a living organism, itself of considerable vitality, possessing an appreciable amount of Natural Energy, thus allowing the biodynamic interchange and energy increase to be accomplished with considerable ease. Energy integration is thus relative to energy capacity. Since the Natural Energy Pulsator functions biodynamically, and not mechanically, energy exchange and metabolism and subsequent vitality will be relative to the basic Natural Energy potential of the user.

The energist function of the Natural Energy reflexes, the means of energy integration and the definite increase of energy capacity, will next be considered correlative to the attainment of the state of being termed optimum energy entity.

## SPIRITUAL HEALING IN THEORY AND PRACTICE

*From a lecture delivered to the Society at Moor Park College  
on July 7th, 1957*

BY A. NOEL SPONG

Health is one of the most valued possessions of mankind. Having lost it, often in pursuit of wealth, he will turn round and spend millions trying to retrieve it.

Throughout the known history of our planet we learn of many methods that have been tried to keep it and recover it. The medicine man was held in high esteem and no little fear in tribal life. This function was, as civilisation grew, taken over largely by the priests, who realised what power lay there. To-day both priest and medicine man have largely lost their hold. The former on account of man's intensified search for material wealth, the latter with the advent of the Welfare State when the doctor of to-day has become a mere hander-out of drugs supplied largely by the Americans, who now believe that in the laboratory will

be found health and also a great deal of wealth. That this combination does any real good is more than open to question.

Healing by the laying on of hands has been practised for many centuries. This power to heal is not confined to any race or to one sex. Its practice has ebbed and flowed at times such as when Christ was present on this planet reaching great heights, at other times seeming almost to disappear, although probably never dying out altogether. Some people, such as the Kahunas, had brought it to a fine art and to-day the Chinese use it for curing opium addicts.

In this country during the last few years there has been a strong upward surge manifest in various ways. This for some reason has gone very largely under the name of "Spiritual Healing," a somewhat vague term and often misleading.

That it works, that people are healed—often permanently, there can be no doubt. It was unfortunate that the medical profession, when doing research work for the Church of England's inquiry into healing, contented themselves with, according to the *British Medical Journal*, investigations into the work of only one healer with far from satisfactory results.

Healing as we know it to-day is done under widely varying conditions. We have the open healing service and the individual healer dealing privately with patients, such as the late Mr. Macmillan, of *Reluctant Healer* fame. Between these are a host of alternatives. All, however, as far as I am aware, admit that their power to heal comes from an outside source, and is not spontaneous in themselves. Let us therefore consider now whence this source of power comes.

The Creator of our Universe, of which our planet is but a small part, Who created man for what reason we are not clear and which perhaps fortunately is not our subject this evening, appears to work largely through rays of one kind or another which pass freely through the galaxy He controls. These rays are increased or decreased according to man's need for and fitness to receive them, and for forwarding the Great Master Plan which includes the raising of man to a greater and fuller life, if he will but co-operate.

Many of these rays are of comparative recent origin, others have, no doubt streamed on to this earth for countless aeons and many have been used by man, although he was quite ignorant of what he was doing.

In Alice Bailey's book on the Severn Rays we have a classic which those interested might read with profit, but is far too involved for us to even dip into to-day. Yet it brings out very clearly the history of the rays which have been falling on unconscious man for centuries.

Here and there in the past men have had some inkling of these powers that were around them. Astrologers for example have



long said with no uncertain voice that these rays were constantly arriving on our earth despite the mocking of scientists. Now these very same scientists are declaring that rays from the outer space are indeed falling on this earth of ours.

It is one of these rays that I believe healers throughout the centuries have made use of, though, of course, in most cases quite unwittingly. It is a ray of immense power, although, as I have previously suggested, it has varied greatly in strength throughout the centuries—a ray which rightly and fully used could go far beyond the healing of the individual, one indeed for the “Healing of the Nations.” No doubt at the time of Christ’s Ministry on Earth it was at one of its peak periods, and had mankind been more ready to receive, even greater miracles could have occurred and much of the world’s travail been avoided.

This then is the theory, but before I pass on let me remind you that there is a school of thought which believes that there are two kinds of healing, spiritual and magnetic, whose power comes from different sources. Personally I believe they both obtain their power from the one great healing ray.

Briefly, that is the theory in which I, personally, believe. Let us now turn to the practise.

In our homes we know that if we do not tune our wireless in carefully then the results we get will be poor. This applies to all kinds of rays, and the healing ray is no exception. But from my personal experience there is something more to be done than merely correct tuning if permanent and lasting healing is to be obtained.

I can ease lumbago—in fact probably stop the attack, or ease the laboured breathing of the asthmatical by merely passing my hands backwards and forwards a few inches from the sufferer’s body, but if one is awakened in the night by the presence of a child asking for help, or when parents ring up suddenly for help for their child lying in some hospital two hundred miles away it is an entirely different matter. Here, I think, we can draw a line, rough though it may be, between magnetic and spiritual healing.

In these latter cases not only must the ray be tuned in, but the full force of the power obtained directed towards the sufferer, backed up with every aid one can evoke. There may be no time for preparation, but if one has sufficient of the reserve power all healers should carry, this can be called upon, and immediate aid given.

Prayer in the form of thought forms can be sent over the intervening space and surround the patient. These forms must always be not for relief but as picturing the child in perfect health. This is, I believe, extremely important. The thought form of perfect health is essential.

Like dowsers all healers have their own technique. I think you will agree that at healing services the first thing that the



healer does is to build up a good receptive atmosphere. He tries not only to bring in those who are waiting to be healed, but all attending the service. Only when the healer senses that the right atmosphere has been created will he proceed to his work of healing.

On the other extreme we have the technique of the late Mr. Macmillan, who would spend much time asking God if he should try to heal a particular patient.

Few permanent cures take place with one sitting, whether in private or public. The treatment may need to be extended over weeks, even months. Occasionally, however, there comes the wonder of the "miracle." A moment when complete and utter harmony exists between the ray, the healer and the patient. Often this takes place when the moment of healing is ripe for the patient. The full power is released and the cure is lasting and permanent. On the other hand there are patients who are not ready to benefit from healing at all, and the healer passes them by with some kindly and encouraging word, sensing their unreadiness.

Those who hold a grudge against some person must be cleared of that "blockage" before healing can commence. It must never be forgotten that many illnesses are brought on by a wrong state of mind, a fact the general medical profession is recognising more and more.

Machines have been invented that claim to do the healing work. My experience of those who have tried them is limited, but not favourable. It is, however, not without interest that a recently invented camera for diagnostic work proved, under independent test, to be practically useless unless one particular man used it. It may well prove that it is not the machine but the man behind that really counts.

What of the future of this work. If those who have this gift—and there are many—use it to the full, much of the world's troubles would die away.

We may not know exactly why we are here on this planet, nor understand fully why man was created, but there is no doubt that we are here to raise, not to lower, not only ourselves, but others.

Healing certainly raises and gives the individual opportunity to live a fuller life and so improve his living as to secure his advance upwards in this particular incarnation.

Indeed, I would go even further and say that if we can spread this healing wider and wider then the "Healing of the Nations" might indeed become a fact and not a vague ideal.

The Hierarchy of Heaven stands not merely waiting, but is taking every step it can to raise man higher and higher. But man has his free will, and on him the final answer must depend; whether he be healed in the very fullest sense or continue on the road that must inevitably lead to self destruction.

## TARGET : TEKTITES

BY GASTON BURRIDGE

Tektites have been a subject of controversy among astronomers, geologists and natural philosophers for years. What they are, whence they came, how they were made and when, are but a few of the disputed points. Proof, as ordinarily accepted, is lacking. Evidence is so crisscrossed with enigmatic fibres, one dares make few unqualified statements relative to this so strange set of bodies.

Whether dowsers can locate these conundrums of Nature, we do not know. But if they can, they are items, many of which are more highly valued than diamonds!

We do not present the subject here in any attempt to solve even a small portion of the controversy surrounding it. Tektites themselves, whatever they may be, are only thinly dispersed over the Earth's surface. This thinness is confined to a relatively few scattered places. As far as is known, the greater number of these objects has been found between 50 degrees north, and 40 degrees south latitude. But some have been located on the southern tip of Australia, which is just below 40 degrees south latitude.

Of all places, Australia seems to be the continent containing the greatest area where tektites have gathered, and here, mostly in the southern and south central parts. Java has been host to some. The Malay Peninsula, Borneo, Indo-China and the Philippines have also known a goodly number. Down Africa way, around the Ivory Coast, and inland a distance, specimens have been picked up. In South America, through the southern portion of province Rio Grande De Sol, Brazil, and again in the mountains of Columbia and Ecuador, they have also been found. For North America, we find them located on the gulf coast of Texas, near Bedias. Over Europe, Moravia and Bohemia complete the principal sites of these glassy stones.

It would appear tektites are *natural* objects. Whether of terrestrial or interplanetary origin is highly disputed. While some observers have contended they resulted from man's early glass-making attempts, careful chemical analysis seems to have definitely lifted them from this possibility. Tektites have been found to be slightly radioactive, even more recently.

What does a tektite look like? They are of various shapes and sizes. The largest one on record is but three inches in diameter and weighs about a pound. Probably those the size of an overcoat button would be considered large. All are highly vitrified. They are only slightly translucent in most cases. Quite a few are button-shaped, or saucer-shaped. Some look like little half

moons. Others are similar to miniature "dumbbells." Ellipsoids have been noted, and cylindrical-shaped specimens with their ends rounded or blunted, or bullet-shaped have been found.

Often the surface of a tektite is rippled or wavy. Sometimes they are pocked slightly. All give the impression of having sped a considerable distance while in a molten or semi-plastic state. Their colours are brown, green and black. These queer bits are also known as "Fire Pearls" or "Agni Mani." Other local names adorn this exotic stuff. Those found in Australia are known as "Australites," or "Obsidianites." The ones picked up in the East Indies are called "Bellentonites." The specimens taken from Bohemia and Moravia are named "Moldovites," and those coming from Texas have been classified as "Bediasites."

Tektites are largely silicon oxide. Analysis of typical specimens show a low of 69% and a high of nearly 90% of this material. Aluminium oxide indicates a low of 6% and a high of 15%. Iron oxide shows a low of  $\frac{1}{4}$  of 1% and a high of  $5\frac{1}{2}\%$ . Magnesium oxide is less than 1%. Calcium oxide runs from 3% to nearly 5%. Sodium oxide varies from a mere trace to as much as  $2\frac{1}{2}\%$ , and Potassium oxide from  $1\frac{1}{2}\%$  to  $2\frac{1}{2}\%$ .

As will be noted, tektites are predominantly composed of the "lighter" elements. The atomic numbers of the above elements are: Silicon, 14; Aluminium, 13; Iron, 26; Magnesium, 12; Calcium, 20; Sodium, 11; and Potassium, 19. These stones contain traces of other elements of course, but as will be seen by the percentage figures, the quantities are small.

For those who use "samples, witnesses or activators," it would seem that Silicon oxide should serve. A combination of the principal ingredients, as listed above, mixed in the varying proportions indicated, might be worth testing. A problem of containers for the activator materials presents itself. Any sort of glass or ceramic would appear unsuitable. Metal containers are questionable. Plastic ones seem worth a try—as do paper ones. However, paper may present a moisture problem in some climates. A small tektite itself should answer the witness problem well, but it would probably be an expensive solution. As dowsing for tektites is a new phase of the art, experimentation is in order.

Obsidian and rhyolite are the nearest earth-known materials comparable to tektite composition. But the light refracting qualities of either mineral are quite different from those of tektites. Too, their chemical constituents are more than a little at variance. Any known man-made glass carries marked diversities in element percentages relative to those found in tektites. These combined conditions would seem to eliminate tektites as being of terrestrial manufacture by any commonly known process, including volcanism. However, it does *not* rule out catastrophic possibilities.

If tektites came to earth from outer space, then they came recently—according to the geologic age of the planet, of course. These unusual bodies have not been found in any ancient earth strata. In fact, they have not been found below the Miocene, which would indicate their age here at around a million years, but perhaps much less.

Recent research into rock magnetism allows us to assume the direction of the earth's magnetic field has been completely reversed from its present course—perhaps many times. It does not seem too wild to wonder if those forces which have changed the Earth's magnetic field direction, may not also have lent their presence in forming tektites—one way or another—either catastrophically here, or so, interplanetarily.

Tektites have been known to mankind for at least 3,000 years, perhaps much longer. Early men used them for adornment and for arrow and spear heads. On a hardness scale of 10, tektites will register from  $5\frac{1}{2}$  to 6, equalling turquoise, but not quite reaching lapis lazuli in hardness.

Many symmetrically formed tektites are considered gems of the first order and command high prices. These are so mounted and worn. There are few royal jewel boxes without at least one tektite. Yet, the objects are no rivals of even many semi-precious stones in brilliance, beauty, fire or colours. What then, do these extraneous bits of material possess which appears to fascinate men more than their equal in gold? Those who own them believe tektites protect their wearers from harm, that they mix success generously into all their ventures, or warn them of impending danger. Many tektites have been handed down from father to son for generations. Those who wear them can recite instances, born of their own experience, when something unknown seemed to cause strange flashes of light to emerge from the depths of these stones. This, the wearers believed, was a warning. Having heeded it, and acted upon it, they indicate they were saved from major disasters, particularly those which might well have meant their lives, had they not acted!

If tektites are of terrestrial origin, then it seems evident they are the children of catastrophe here. These catastrophes are believed to have taken the form of collisions between earth and an asteroid of considerable size. Some astronomers do not think such collisions are impossible—in fact, it is indicated that meetings of this sort may take place about once each million years!

Dr. Harold Urey, of the University of Chicago, considered by scientists here as one of the great among them, set forth such a catastrophe-hypothesis for tektites. This is recorded in a recent issue of *Proceedings*, the publication of the National Academy of Sciences. In this paper Dr. Urey says that should such a

collision take place on a land area of our globe it would create an impact violence equal to the simultaneous explosion of some one hundred *million* atomic bombs! The pressure and heat would be sufficient to volatilize about 5,000 *cubic* kilometres of water, or 2,000 cubic kilometres of rock. Expressed in another way, it would gasify some five and one half *trillion* short tons of substance!

A great deal of the direct contact material would be instantly atomised. All remaining gases would be brought to extremely high temperatures. Much material left intact would be at least liquified. A collision force of this type might cause volcanism at or near the impact site. Of course, all the air would be driven from the region by the explosion, and when it returned to the site the return would be far from gentle! It could well be the new broom which swept the site clean of all that which the explosion might have left.

Dr. Urey seems to feel that a material of tektite composition could be manufactured and refined from bases in the earth's own sedimentary rocks. It is not difficult to imagine force enough being present to distribute the material around the world.

But if tektites are *interplanetary* in origin, as many believe, if they come to earth from outer space, then, from where do they come? Dr. H. H. Nininger, the famed authority on meteorites, believes tektites are chips of the moon! He has published a booklet on tektites titled *Chips From The Moon*. In the back of this booklet is attached an addendum. It relates a recent account by Dr. T. Hodge-Smith, of the Australian Museum, concerning some actual observations of tektite falls in Australia!

Dr. Nininger believes when we land on the moon we will find it heavily coated with dust—not just inches thick, but many feet thick. In some areas the dust may be hundreds of feet thick! It would appear tektites may be fusings of this dust, the fusing agent being the impact heat generated when a large meteorite strikes the moon's surface.

The moon's atmosphere is extremely rare. That which is there is probably largely the gas, argon. The moon's atmosphere is about one *trillionth* as dense as earth's. An air canopy so deep and dense as ours applies tremendous braking action on anything falling through it. This does *not* happen on the moon. Therefore, meteorites striking our satellite's surface hit it much harder and at much greater speed than a like object would strike our globe's surface.

The moon's gravity is not believed to exercise much attractive force farther than 24,000 miles into space. So, because of weak gravity action and little atmosphere, ricocheted material can leave the moon quite easily. Once in space, and the earth being the

nearest body of size, probably we would become attractive to much of this material.

When a meteorite strikes the moon's surface it scatters a huge volume of the dust believed covering it. Not only is some of the moon's rocky surface broken away, gasified or melted by the impact heat, but also much of the dust is likewise gasified or melted.

If tektites are made by this means, many more of them would fall back upon the moon's own surface than are hurtled into space. Perhaps our first trip to the moon will make tektites a drug on the market here!

It is believed about 70,000 meteorites bombard the moon's surface each hour, day and night. But not many of this number are large enough to be tektite-makers by the above outlined process. Perhaps one such strike per century is of this proportion. When one of these super-strikes does come about, some tektites could be arriving on earth in from eighteen to twenty hours afterward. They would travel close to three and one half miles a second!

There are several other exciting hypotheses concerning the manufacture of tektites. Perhaps one of these is more nearly correct than either of the two given here. Who knows? Should a dowser decide that a search for tektites lay within his realm, he could spend many pleasant hours in further study of this most interesting subject. His acquired knowledge will stand him in good stead. As far as is presently known, no dowser has attempted this work. He who follows it will be a true pioneer.

It is not impossible man may yet produce a tektite! How? By bombarding the moon with a suitable rocket capable of breaking loose fragments from the moon, and powerful enough to hurl some of the remains into the earth's gravitational field. Perhaps that will be man's first landing on the moon! Maybe it will require a dowser of experience to locate the pieces thus brought to earth! Fantastic as it may read, it has definite possibilities—and how else, save by sheer luck, would such fragments be found? Following the Boy Scout motto, let's "Be Prepared!"

## NOTES AND NEWS

A Tasmanian paper, *The Advocate*, of November 17th, 1956, contained a long article about one of our oldest members, Mr. Ralph Thomas, together with his portrait. He has found subterranean water courses on many local properties and is particularly interested in the application of dowsing for medical, agricultural and veterinary purposes.

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In the *Spalding Guardian* of April 26th there was an account of how many employees of the Spalding Gas Works had discovered that they are water diviners. It all started with the Spalding-Stamford group manager, Mr. R. C. Arnold, who has been able to dowse since he was a boy and demonstrated his ability to others. One of them, Mr. Tony Dales, a technical assistant at the Gas Works, gave a demonstration to a reporter, who in turn found he was able to get reactions with a twig.

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One of our members, Mr. Tom Burnett, of Hickling, Melton Mowbray, now over sixty years of age, was the subject of an article in the *Nottingham Evening Post* of May 7th. He demonstrated to a reporter his ability to locate water mains, and gauge the depth of underground flows by means of a mumetal rod, and also the use of samples generally, such as for finding coal and oil.

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Mr. Burnett was a friend and disciple of the late Mr. John Clarke, of Ab Kettleby, Melton Mowbray, who died four years ago at the age of eighty-six. He was famous for his ability to trace missing people as well as for locating water. He was frequently visited by the late Major R. Creyke, and, in the use of the mumetal rod for finding depth, it is pleasing to see the inspiration of Major Creyke, the inventor of this method.

Another dowser mentioned in this article is Mr. Jack Bailey, of Orchard Lea, Nether Broughton, Notts., now forty-four years of age, who twenty-six years ago discovered that he could dowse.

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The Birmingham Enterprise Club, a seven-year-old organisation of adventure-seekers, requires the services of four experts, a water diviner, a medium (or ghost hunter), a geologist and a surveyor. So says an article in the *Birmingham Post* of May 7th.

Bar the medium, the other three are required for giving expert advice in connection with mapping caves at Wren's Nest, Dudley, and the underground waterways at Evesham.

\* \* \* \* \*

Articles in many papers, including the *Daily Telegraph* of May 24th, mentioned the discovery of Saxon relics at Guiton, near Sandwich, by Major C. A. Pogson. The locality where the relics were found was known to have been a Saxon burial place, and long ago a windmill had been built on one of the tumuli. At the request of the owner, Mrs. Dawson, Major Pogson, dowsing inside the mill, obtained reactions for metal, and excavation revealed the remains of an old Saxon sword and two little glass funerary vases which, although only a foot below the stone foundations of the mill, were quite undamaged. Illustrations of these objects were printed in *The Times* and *Illustrated London News*, both of which papers, however, omitted to mention that they were found by dowsing.

\* \* \* \* \*

A cutting in a New York paper of June 3rd states that at the American Medical Association's annual meeting a Dr. Wroblewski, of New York's Memorial Cancer Center, read a paper predicting a future diagnostic technique, which he calls Biochemical Biopsy, based on the observation of a single drop of blood.

\* \* \* \* \*

A letter in the *Biggleswade Chronicle* of July 19th from Mr. F. J. Levitt, Clerk to Stotfold Parish Council, requests help in finding three milestones, which before the last war stood on the Shefford-Baldock Road, but were buried in 1939. A previous letter in *The Times* of July 4th prompted a suggestion from the President B.S.D. to Mr. Levitt that he should employ a dowser to look for them, but unfortunately no dowsers living in the neighbourhood were known to him.

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Under the heading "London Day by Day" in the *Daily Telegraph* of July 23rd, it was mentioned that the Chief of Police of Kuwait, Sheikh Sabbah al Salim, after building a house in the desert, engaged a water diviner, who discovered a well in the immediate vicinity. In the issue of July 26th it was revealed that the water diviner was not an Arab but Colonel K. W. Merry-lees. The well was actually only 50ft. deep and the water, unlike most in that area, was quite fit for drinking.



## LETTER TO THE EDITOR

28 The Mount,  
Guildford,  
Surrey.

21st April, 1957.

Dear Colonel Bell,

Congratulations to Mr. Gaston Burridge on the excellent piece of detection into Dr. Thomas Henry Moray's activities on the fringe of science as reported in "The Mystery of Dr. Moray's Radiant Energy." *B.S.D.J.*, XIII, No. 95, March, 1957). Despite the stimulating potentials apparent in Dr. Moray's work, Mr. Gaston Burridge's remarks on patents and the Patent Office call for some comment. This is a matter with which I have concerned myself for over four years, and about which I can now presume to speak with some authority.

The argument has been advanced by well-known and not-so-well-known Radiesthetists that they are not able to secure letters patent for their inventions. Dilettante commentators, who are always on the fringe of developments, consider that any effort to secure such letters patent is rank heresy and an unworthy comment on the unorthodoxy of the applicants. Nothing could be further from the truth.

The statement most frequently put forward as reasons for not obtaining or endeavouring to obtain patents for Radiesthetic and similar devices are : (a) They are outside the framework of the fashionable physics of the day, be it that of Goethe, Newton, Einstein, Russell or De Broglie ; (b) They operate using an unknown and yet unidentified energy ; (c) They must be " tuned " individually by radiesthetic or dowsing instruments.

An examination of existent patents prove that none of these arguments is valid, the correct reasons, perhaps being, lack of novelty in the invention, lack of money to exploit it, when it is novel, and/or lack of ability to describe exactly what it purports to accomplish. An even more valid reason for not even presenting the invention for consideration by the Patent Office is that it may be a random collection of unrelated electrical and electronic parts which could be more aptly considered for the field of Art, Surrealist Art, than for that of Science, even Pseudo-Science.

Therefore it is not unreasonable to entertain the suspicion that the unpatentable Radiesthesia inventions are, in fact, just that, unpatentable : by reason of their lack of originality and of a full and sufficiently detailed description so that any competent workman can construct them from the published specification. This is a basic requirement for the granting of any patent, particularly in Britain and the U.S.A.

It must be said, however, that Mr. Gaston Burrige's comments on the U.S. Patent Office are not without foundation. The U.S. Patent Office is particularly unsympathetic to the unorthodox ; its standards of requirements are, perhaps, the highest in the world to-day. Whether the place is staffed with "cook book" scientists or whether the occasional sniping forays the U.S. Food and Drug Administration make among their patentees are the reasons for their coy, shying away from the uninhibited unorthodoxy of the "doodlebuggers," "water witches" and the Psionic Researchers, is not quite clear. Significant in this respect is the recent report that Mr. Hieronymous, inventor of the most interesting electronic/radionic analytic instrument to date, had to make the journey to Washington to demonstrate personally this radiation detector for which a patent had been applied.

This information is revealed by Mr. John W. Campbell, Jun., Editor of the monthly periodical, *Astounding Science Fiction* (British Edition), following the appearance in the November, 1956, and the January, 1957, numbers of two practical articles entitled : "Psionic Machine Type One" and "Correction and Further Data on the Hieronymous Machine." A further article, promising Mr. Campbell's simplified and improved version of the above published circuits, is scheduled to appear in the issue of June, 1957.

There are, however, other ways of securing protection for simple Radiesthetic devices without recourse to the expense and specification description necessary to secure a patent. A *design* of a device may be registered quite economically and a description of its *function* may be copyrighted by placing copies in the copyright libraries of Britain. This is statutory for all publications claiming copyright in this country. The record is then there for posterity, and it is a well-known fact that scholars as a group are particularly uncommercial. Many Radiesthetists fear to patent their devices because their "secrets," although protected commercially, are open to inspection by all members of the public. This is more indicative of paranoid traits in the personality than business acumen ; it may be also a rationalisation ; patents are notoriously expensive to secure to-day.

It is embarrassing to hear such individuals speak of Radiesthesia as "Our Science," implying logic in the illogical objective repeatability of all experiments, absolute rather than random and casual results, giving the stature of exactitude to purely empirical procedures which may be perfectly valid of themselves.

Neither Radiesthesia, Psychology or Medicine are likely to attain the stature of exact sciences at the present stage of man's knowledge of himself, of his environment and of the Universe.

Yours sincerely,

(Signed) MARTIN J. PARKINSON, Ps.D., N.D.

## REVIEWS

### LA RADIESTHÉSIE POUR TOUS

MAY, 1957

p. 133. Polarity.—Lt.-Colonel Stevelinck describes experiments with a small glass tube of 10cm. or more in length, in which are placed small copper filings 10cm. long, all with their positive ends at the same end of the tube. Facing west, he places his wave-metre before him and finds that his personal measurement is 220. He then holds the tube of filings vertically in his hand and the reading goes up to 240, thus indicating that the radiations from the tube are good for him. He then points the tube towards the north, holding the tube at its negative end, and the reading goes down to 190, the radiations thus being bad. Again, holding the tube by its negative end and turning it towards the south, the pendulum indicates 170, the radiations thus being very bad for him. With the positive end held in the hand, and with the other end pointing towards the north, the reading is very good at 270. With the tube similarly held, but with the negative end pointed towards the south, the pendulum indicates 250. The writer goes on to say that the tube is a veritable magnet and that energy enters it at the negative end and leaves it at the positive end. If the negative end is directed towards the north, the copper receives a supplementary charge of electro-magnetic energy and there is a reinforcement of energy at the positive end. With this end in the hand of the operator, he will receive two supplies of energy, that of the copper and that which it receives. Carrying his explanations further, Colonel Stevelinck compares the results obtained with the tube containing copper filings with one containing a solution of *Calcarea Carbonica*.

p. 135. A 100-division circular protractor.—This protractor, or disc, divided into 100 divisions and devised by the writer using the pseudonym of "Cobra," is said to be useful for studying human vitality and other energies.

p. 137. Radiations, harmful or beneficial, detected according to their vertical and horizontal wave characteristics.—Following his former article on vertical and horizontal waves (see *L.R.P.T.* for March), M. Hommel now examines word-witnesses materialised on a decagon for enumerating about thirty specific radiations as commonly found in modern life. A table is reproduced giving the fundamental ray angles pertaining to these radiations and the zones in which they appear. A 360° disc with the 0°-180° lines orientated N-S is employed, all those radiations with fundamental rays coming between 0°-180° being of the horizontal wave type and those in the 180°-360° sector being of the vertical type. At the lowest end of the scale is found fresh foods with a F.R. of 23 and zone of 0° to 45°, while at the other end is to be found "cellular disintegration" with F.R. 327 and zone 271° to 360°. The writer goes on to discuss the harmful effect on human tissue of specific radiations listed.

p. 139. Homoeopathic medicine.—W. Herrinckx emphasises the importance of choosing precisely the right potency and time between doses if the remedy, which must also be carefully selected, is to produce

the desired results. Close co-operation on the part of the patient is implicit. Radiesthesia can greatly help in accurate prescribing.

p. 141. Magnetism and the art of living.—“Apollonius” describes ways in which you can help yourself by employing procedures of magnetisation.

p. 143. Parasites and their affinities for plants and animals.—R. Porchet shows how it may be through chemical affinities that parasites attack plants and animals. If fertiliser is supplied to a tree or plant in excess, it will carry with it an excess of certain elements which are poorly represented in the chemical composition of the parasites. Thus are the parasites attracted to the tree or plant. A table shows the chemical composition of an apple tree, green-fly which attacks it and a forsythia shrub planted nearby. The apple tree, attacked by green-fly, is over-rich in potassium. The elements nitrogen, phosphorus, potassium and calcium, present in fertiliser, are poorly represented in the formula for the green-fly. In the case of the forsythia, which remained healthy, its chemical composition approached very much nearer that of the green-fly, which was therefore not attracted to it.

p. 145. The two controlling fields in living beings.—F. Servranx postulates two controlling fields of force in all living things, one of which is biological and the other might be termed “psychic.” The one is measured radiesthetically, whereas the other is not. The first field, which we might term in radiesthetic parlance a “magnetic” field, can be found with the pendulum around a person standing upright, extending from the stomach to the mid-thigh, circling the body to about 50cm. distant from it. (It does not appear to be visible to clairvoyants who can see auras). It is said that all normal evolution of the person is represented in this field. Little is known about the second field mentioned.

p. 149. Radiesthetic methods and devices.—“Cobra” comments on certain articles which have previously appeared in *L.R.P.T.* by M. Herinckx and by “Apollonius” and illustrates devices of his own for “action at a distance,” pendulum control of the effects described in an article on magnetised colours, etc. He also describes a modified sand accumulator as originally invented by “Apollonius.”

p. 154. Practical method of divinatory radiesthesia.—This is the sixth article on this subject by J. Bervroux and H. Rahier and purports to tell how you can foretell when an occurrence will take place in the future with the aid of a diagram and a blue pendulum. A witness of the subject or a question written on a piece of paper is used, according to the information sought. It is said that to foretell something happening after seven years becomes progressively more difficult, but the future can be discerned more easily within the seven years immediately ahead.

p. 157. Has our art limitations?—This article emphasises that radiesthetists should normally operate alone, as their researches may be affected by the presence of other people. For the radiesthetist will detect the thoughts of others instead of what he is searching for, and, for the purposes of rod and pendulum work, thoughts are just as material as solid objects. That is why radiesthetic tests, sometimes arranged

at the instigation of disbelievers, so often fail. Any tests savouring of sensationalism and involving the press are likewise likely to fail. If we try to find out whether there is to be a war between East and West, we may merely pick up the prevailing notion of the moment. These are the limitations of radiesthesia, which it is well to recognise.—*L.R.P.T.*

#### JUNE

p. 163. Paper cylinders.—Following the article which appeared in *L.R.P.T.* for April last, p. 97 (see *B.S.D.J.*, No. 96, p. 394), Mlle. Cuxac records further experiments she has made in this field. In addition to paper cylinders, she has since used paper tubes of different colours, which appeared to offer greater sensitivity. By looking at these tubes, pivoted on a needle, she was able to make them move from a distance of more than 3m. (approx. 10ft.).

p. 164. New process of making natural and artificial witnesses.—Messrs. Jean Gautier and Joseph André state that experiments have shown that certain geometrical figures had the curious property of producing mental witnesses and witnesses of natural substances, which quite definitely had the radiative properties of the mental characteristics or substances themselves. It would be impossible, they say, in this short article, to discuss the reason why this method of making witnesses works, as they would enter the domain of pure hypothesis, which would afford nothing of any practical value. They pay tribute to the researches in this field of Messrs. Servranx and "Apollonius" and recognise the value of what they describe as the "Double Sun of Apollonius." This consists of a disc, the centre of which is marked by a black "point" of 4mm. diam., and two concentric circles with radii of 6.0cm. and 6.4cm. The authors describe a simple experiment showing how the degree of impregnation of a witness depends on the diagram employed, that provided by the "Double Sun of Apollonius" being relatively high.

p. 167. Neutralisation of harmful rays, whether of vertical or horizontal type.—This article by M. Hommel describes a neutralising apparatus which can be easily constructed at little cost. The method employed enables one also to find out easily whether a person is being subjected to harmful radiations, with the assistance of his witness and a pendulum for detecting rays of the horizontal and vertical types (see descriptions of this pendulum in the March and April numbers of *L.R.P.T.*, pp. 67 and 101 respectively, and the classification of beneficial or harmful rays in the May issue, p. 137).

p. 171. Operational research.—F. and W. Servranx discuss how radiesthesia can be employed for assisting in the solution of problems of a military nature and in the elucidation of radiesthetic research generally.

p. 175. Foretelling the future.—Emile Dantinne gives instances from his own experience to show that while future events can be accurately determined through radiesthesia, the timing is often at fault. The event may take place a year or more later than anticipated. He thinks one can determine the basic trends of the future, but not contingencies which may alter the timing.

p. 177. Radiesthetic instruments.—Lt.-Colonel Stevelinck refers to the various radiesthetic instruments on the market, all having their uses. He goes on to delineate the principles involved in their employment. All bodies, he says, are radioactive, and physics can, through imperfect instruments, measure the energy involved. All bodies known in ordinary physics are represented in the human body but in very different quantities, from large quantities of water to traces of gold.

p. 179. Vegetables have parasites which they deserve.—Continuing his observations on the relationships between vegetables, parasites and insecticides from the point of view of radiesthetic chemical analysis (see *L.R.P.T.* for May, p. 143), R. Porchet goes on to warn experimenters not to expect consistent results when working in the field of chemical analysis at the level of the atom, for the same body will show great variations from day to day. Precision in this field cannot exist for the atoms are submitted to cosmic bombardment, which is intense but very variable.

p. 183. Astro-radiesthesia.—In this article "Cobra" discusses what can be done through radiesthesia in producing horoscopes, thus saving much time on the more orthodox methods used by astrologers. The article is to be continued.

p. 187. Radiesthesia and radar.—Following previous articles, J. Roucoux continues his explanations of the analogy of the brain acting as a kind of radar set. We have proof, he says, that all emission of vibrations can reproduce itself at a distance by refraction or resonance. This reproduction is perceptible as an echo in sound, as the "spot" in radar and resonance in radio.

p. 189. Practical method of divinatory radiesthesia.—In this article J. Bervroux and H. Rahier reproduce a diagram which, they say, can be usefully employed to answer questions about persons situated far away. It is designed, for instance, to indicate for a parent whether his son is in good health or not and what prospect there is of his concluding a contract abroad.

## JULY

p. 193. A lost cheque.—E. Dantinne tells us how a lady mislaid an important cheque through being called on to render a personal service to a neighbour. Much perturbed, she finally appealed to M. Dantinne, whose pendulum indicated that the cheque was in the lady's sitting room under the sideboard and that it had slid inside a paper-covered book. The cheque was duly found inside a catalogue, where it had doubtless slid at the moment when the neighbour called, and been forgotten.

p. 195. A radiesthetic bait.—"Cobra" described radiesthetic devices of his own invention designed to attract fish. They consist of a disc of transparent celluloid to which is glued a thin sheet of cork, so as to make the disc buoyant. A design is engraved on the disc so that the "waves of form" produced attract the fish and impel them to attack the bait. Weights are attached to the perimeter of the discs. One disc is designed for floating on the surface and another for positioning at depth, according to the kind of fish to be caught.

p. 199. Reactivating homoeopathic remedies.—W. Merrinckx reproduces a diagram which, he claims can be employed for reactivating homoeopathic remedies. The process is completed within ten minutes.

p. 203. All radiesthesia reduces itself to problems of information.—Following articles which appeared in *L.R.P.T.* for May and June of this year, F. and W. Servranx continue their study of the importance of knowing the relevant factors when making a radiesthetic research. They give the example of a radiesthetist who occupies his spare time in making diagnoses of his friends and relations—without their knowledge. He finds one afternoon through the employment of colours that the witness of a cousin syntonises with green and concludes that his liver is badly out of order. He checks this with an anatomical atlas and the region of the liver gives a bad contra-clockwise gyration over a witness of the colour green. This must be serious! But on enquiry he finds that his cousin is quite well and has been attending a board meeting, where a ceiling fitting throws a harsh light on the green table cloth around which he and his colleagues are sitting. We must guard against interferences which may be present in our prospectings and which we have not checked!

p. 207. Protection against outside influences.—“Apollonius” repeats the warning that no one should ordinarily seek to influence the health of a person through radiesthesia without that person's knowledge, or influence him in any other way. He reproduces a diagram by which a person, with the assistance of his witness, can be freed from any such impregnations. He may even be protected against harmful earth rays in this way. He outlines how this method of disimpregnation should be used; it should only be used for limited periods and at predetermined intervals.

p. 209. More miles per gallon.—In *L.R.P.T.* for August, 1955 (p. 254), a report from the journal *Alsace* was reproduced of an invention by a radiesthetist, M. Iærg, of Grandvillars, nr. Belfort, France. M. Iærg selected by pendulum three radioactive stones capable of influencing the running of motor-car engines. His device appeared to act on the fuel and was used in two forms. One of the devices consisted of a metallised bag containing the stones in powdered form, reinforced by two metallic screens. The bag was placed around the petrol pipe leading into the carburettor. The other device comprised a watertight tube containing the stones in granular form with a screen at the centre, the tube being immersed in the petrol tank (held in place by a casing). In both cases, it is stated, the stone derivatives in question affect the fuel by their radioactive propensities, since they are not in direct contact with it. This influence will not penetrate rubber or black varnish. M. Liénard, who is residing in the Belgian Congo, has carried out tests with one of these devices on a 21 h.p. Power-Glide Chevrolet car. It was found, it is stated, that fuel consumption was reduced on average by 25%.—*L.R.P.T.*

p. 211. Vertebral displacements and radiesthetic sensitivity.—In this article A. Bogaert puts forward the thesis that there exists a certain correlation between displacement of the vertebrae and nervous stress or tension, to which he has been able to attribute magnetism. A table is given showing typical cases, known to be radiesthetists, as having some vertebral displacement. Before birth, everyone has a



normal vertebral column and shows a reading for magnetism of 2 or 3 on M. Bogaert's 360° protractor. The time generally comes when, following the birth of the child and difficulties of accouchement, and perhaps after an accident, a first luxation in the vertebral column has taken place, which augments magnetism. The normal accidents of life in later years will produce other spinal imperfections. It is said that the radiesthetist must have *will* and the teleradiesthetist nervous sensitivity. It is thought that the condition of the spine has a bearing on the special dowsing capabilities of the individual and on his mental attributes in general.

p. 217. Astro-radiesthesia.—This article, by "Cobra," follows that published in *L.R.P.T.* for June (p. 183).

p. 220. Belgo-Luxembourg Federation of Radiesthetic Circles.—A general meeting was held on 19th May at Brussels, when M. Victor Mertens announced his decision to resign from the position of President on account of his age. He proposed Count Moretus as the new President, who was elected unanimously.

p. 221. Earth rays.—Professor Bogdan N. Djouritch describes how he detects harmful earth rays. He takes his pendulum in his right hand, regulated on his personal wave, and holding a witness of his personal wave in his left hand (a small piece of paper with his writing on it, or simply placing the hollow of his left hand on the left side of his body, would suffice), he walks through the rooms where a bad radiation is thought to exist. For him the pendulum gyrates when there are no bad earth rays and remains stationary when it is situated over them. He goes on to explain how he tells whether people living in the house are impregnated with the harmful radiation, and how he can transform the harmful rays into beneficent ones by the use of closed copper coils. Where a water flow is involved, it is recommended to place the coil upstream.

p. 223. *Union Mondiale des Radiesthésistes Associés*—The Secretary, Mons. A. Vandenhoff, announces that the next meeting of delegates of *U.M.R.A.* will take place at Geneva on 23rd and 24th November, 1957.



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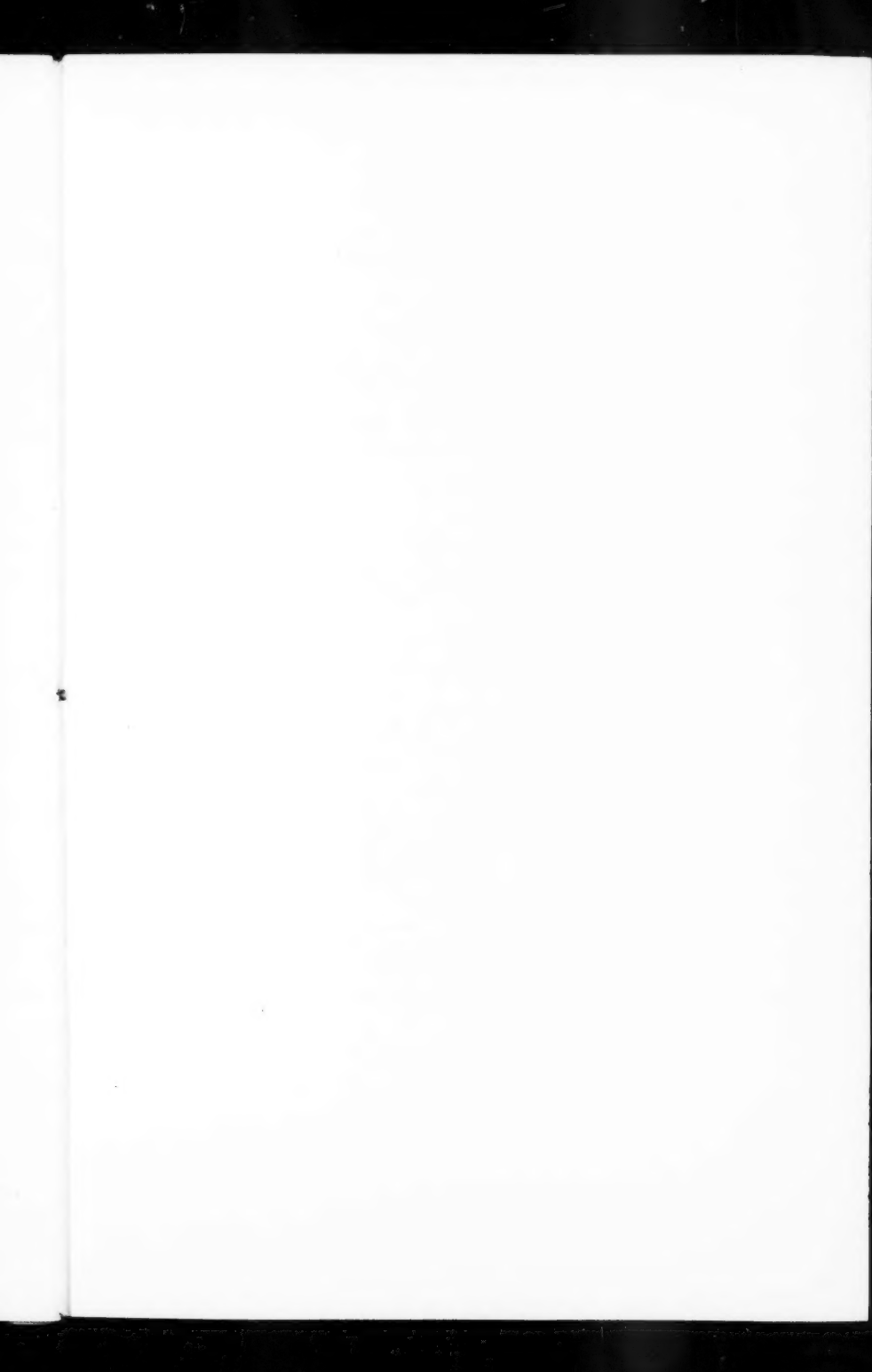
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